A DICTIONARY OF CLASSICAL NAMES FOR ENGLISH READERS

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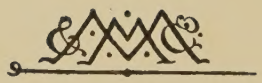

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TORONTO

A DICTIONARY

OF

CLASSICAL NAMES FOR ENGLISH READERS

BY

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PREFACE

THIS short and simple Classical Dictionary is intended, primarily, for the use of students who approach the study of the English poets with little or no knowledge of the Latin and Greek mythology.

Shakespeare, Milton, Spenser, Bacon, Gray, and other writers, whose works are studied in Secondary Schools, teem with allusions to the ancient fables, and to events connected with Greek and Roman History. Pupils who begin their study of English authors with no previous classical training are unable to understand to what these allusions refer, and are confronted at the outset with a serious obstacle which tends to diminish the full enjoyment of their reading and to discourage private enterprise.

It is hoped that the principal mythical stories of antiquity—such as the Golden Fleece, the exploits of the heroes engaged in the Trojan War, the various names and functions of gods and goddesses and the like—are dealt with in the following pages, and that a reference to them will help to remove the preliminary difficulties.

One word must be said as to the nomenclature. The Latin form of all names has been used for the sake of uniformity, but the Greek has been given in addition where it seemed important. For example, the name Diana has been employed throughout, with an explanation that her functions also were assigned to the Greek goddess Artemis, and that she is known by other names, such as Delia, Cynthia, Trivia.

There are often different accounts of the same event. Where this has been the case the most generally received has been adopted.

Scheme of Pronunciation

The word is first marked with the long and short signs, as it appears in its Latin or Greek form. It is then repeated in a parenthesis, with the word divided into syllables, representing the usual English pronunciation. An accent ′ is placed on the stressed syllable.

ā	is pronounced	as the	a in *fate*.
ă	„	„	a in *fat*.
ē	„	„	e in *mete*.
ĕ	„	„	e in *met*.
ī	„	„	i in *fine*.
ĭ	„	„	i in *fin*.
ō	„	„	o in *note*.
ŏ	„	„	o in *not*.
ū	„	„	u in *use*.
ŭ	„	„	u in *nut*.
ēū	„	„	u in *use*.

DICTIONARY OF CLASSICAL NAMES

Abȳ′dos. A town on the Asiatic side of the Hellespont (the Dardanelles), opposite to Sestos in Europe. Leander was drowned in swimming from Abydos to visit his lover, Hero, the priestess of Venus at Sestos.

Academe (ak′-ad-eem). The Academy. A gymnasium near Athens, where Plato taught philosophy. It took its name from the hero Academos, whence is derived our word *Academy*, a place devoted to learning.

> At that best Academe, a mother's knee.
>
> (LOWELL, *The Cathedral*, xiv.)

See the description of Athens, *Paradise Regained*, iv. 236-280.

Achātes (ak-a′-teez). A friend and companion of Aeneas, as described in Virgil's poem, *The Aeneid*. *Fidus Achates* (faithful Achates) has become a proverbial expression for a tried and trusty friend.

Achĕron (ak′-er-on). A river in the Lower World, often used for the whole of the Lower World. It is used metaphorically for darkness.

Achilles (ak-il′-leez). A Greek leader in the Trojan War. He was the son of Peleus—hence he

is called Pelīdes—and the sea-goddess Thetis. His mother dipped him, as an infant, into the river Styx, thus rendering him invulnerable in every part of the body except the left heel, by which he was held. He killed Hector, the bravest of the sons of Priam, and dragged his body, attached to his chariot, three times round the Trojan walls. He himself was killed by Paris.

Acĭdālĭa (as-id-a′-le-a). A name for Venus, so called from a fountain in Boeotia in which Venus and the Graces bathed to renew their youth and beauty.

Ăcrŏcĕraunĭa (ak-ro-se-raun′-i-a). (Thunder-stricken peaks.) A promontory, now Cape Linguetta, on the eastern side of the Adriatic. The name is often applied to the range of mountains which terminate in the promontory.

Actāēon (ak-te′-on). A grandson of Cadmus, King of Thebes in Boeotia. He was a famous hunter. Having inadvertently seen Diana bathing, he was changed by the goddess into a stag, and was torn to pieces by his own dogs.

Actĭum (ak′-te-um). A town situated on a bay on the west of Greece (now the Gulf of Arta), where Augustus defeated Antony (31 B.C.) and became supreme ruler of the world.

Ādēs (a′-deez). Milton's spelling of Hades, the Lower World. (*Paradise Lost*, ii. 964.)

Ădōnis (ad-o′-nis). A beautiful youth, son of Cinyras, King of Cyprus. He was beloved by Venus, but killed by a wild boar. His blood was changed by Venus into the crimson flower Adonium, and he was yearly lamented by her.

Beds of hyacinths and roses,
Where young Adonis oft reposes,
Waxing well of his deep wound
In slumber soft : and on the ground
Sadly sits the Assyrian queen.
(*Comus*, 998.)

Aēgeūs (e′-juse). The father of Theseus, and King of Athens. He threw himself into the sea and was drowned when he supposed that his son had been killed by the Minotaur. He gave his name to that part of the Mediterranean Sea which is called the Aegean Sea.

Aēgīnă (e-ji′-na). An island in the Saronic Gulf (Gulf of Aegina) in the Aegean Sea.

Aēmĭlĭus (e-mil′-le-us). A Roman family name. The most celebrated was Lucius Aemilius Paulus, who defeated Perseus, King of Macedonia, at Pydna, 168 B.C.

The Aemilian Road (*Paradise Regained*, iv. 69) was in the north of Italy, and was constructed by Marcus Aemilius Lepidus when Consul, 187 B.C. It ran from Placentia (Piacenza) to Arīmĭnum (Rimini) on the east coast.

Aēnēas (e-ne′-as). Son of Anchises and the goddess Venus. He figures as one of the Trojan leaders in Homer's *Iliad*. He is the hero of the *Aeneid*, Virgil's great epic poem. After the fall of Troy, where he earned the title *Pious* by his devotion to his father and his country's gods, he travelled for seven years in search of a place where he might found a city. At Carthage he met Dido, who was building the city, and to her he gave a full account of the artifice by which Troy had been taken, and of his own adventures. He paid a visit to Hades and saw

the whole of the Lower World. Eventually he reached Italy, where, after much fighting, he married Lavinia, the daughter of King Latinus, and founded a settlement which ultimately became Rome.

Aēŏlĭa (e-ol′-e-a). (i.) A group of islands now called Lipari, north of Sicily, named after Aeolus, the king of the winds.

(ii.) Aeolian is a word applied to the Greeks of Aeolian descent, generally used as a figure of speech for poetry and music in allusion to the Aeolian poetic writers, Pindar of Thebes and Sappho and Alcaeus of Lesbos.

> Aeolian charms and Dorian lyric odes.
> (*Paradise Regained*, iv. 257.)

Aēŏlŭs (e′-ol-us). The king of the winds. He had his dwelling in the islands north of Sicily, where he kept the winds confined in a cavern. He gave Ulysses all the winds that could prove contrary to him, shut up in bags ; but his companions let them escape. Aeolus also sent, at Juno's request, his winds to prevent Aeneas from reaching Italy.

Aēschўlus (e′-skil-us). An Athenian writer of tragedies, the founder of the Drama (525–456 B.C.). Up to his time the chorus had taken the principal part of the play, and one actor had been introduced to give the chorus a rest. Aeschylus, by the use of a second actor, introduced dialogue and made the chorus subsidiary. He also introduced scenery. He has left us seven Greek tragedies. (E. B. Browning, *A Vision of Poets*.)

Aēscŭlāpĭus (es-kul-a′-pe-us). Son of Apollo, a celebrated physician who after death became the god

of medicine. He restored the dead to life. When Pluto complained of this to Jupiter, the latter killed Aesculapius with a thunderbolt.

Aēson (e′-son). King of Iolcos, in Thessaly, on the Pagasaean Gulf (Gulf of Volo). In his old age the sorceress Medea, by means of magic drugs, restored to him his youth.

> Medea's spells dispersed the weight of years,
> And Aeson stood a youth 'mid youthful peers.
>
> (WORDSWORTH, *Laodamia.*)

Aēthĭōpĭa (e-the-o′-pe-a). A country corresponding to the modern Abyssinia. An Aethiop was a derogatory term applied to dark women in Shakespeare's time, when, in compliment to Elizabeth, fair women alone were considered beautiful (*Midsummer Night's Dream*, III. ii.).

Aet′na. A volcano in Sicily beneath which was placed Enceladus, one of the giants who fought against Jupiter.

> Days came and went; and now returned again
> To Sicily the old Saturnian reign;
> . . . . . .
> And deep within the mountain's burning breast
> Enceladus, the giant, was at rest.
>
> (LONGFELLOW, *King Robert of Sicily.*)

Aētōlĭa (e-to′-li-a). A country in Greece north of the Gulf of Corinth.

Afer or *Africus.* The south-west wind. (*Paradise Lost*, x. 702.)

Afrĭcānus (af-ri-ka′-nus). A surname of Publius Scipio Major and Publius Scipio Minor, who fought respectively in the Second and Third Punic Wars.

The former defeated Hannibal at Zama in North Africa, 202 B.C.; the latter destroyed Carthage, 146 B.C.

Ăgămemnon (ag-a-mem′-non). One of the Greek leaders at the siege of Troy. He was a son of Atreus—hence he was called Atrides—and brother of Menelaus, King of Sparta, the husband of Helen. He ruled over the towns of Argos and Mycenae in Argolis in the Peloponnesus. He killed a stag sacred to Artemis (Diana), and as a punishment his daughter Iphĭgenīa had to be given up for sacrifice. On his return home he was murdered by his wife Clytemnestra, sister of Helen.

Ăgănippē (ag-an-ip′-pe). A fountain in Boeotia, northern Greece, sacred to the Muses.

Agrĭcŏla (ag-rik′-o-la) (A.D. 37–93). A governor of Britain in the first century of the Christian era. He was father-in-law of the Latin historian Tacitus, who wrote his *Life*.

Agrĭgentum (ag-ri-jen′-tum). A town in Sicily. Here Empedocles is said to have raised a woman from the dead (Matthew Arnold, *Empedocles on Etna*).

Agrĭppa (ag-rip′-pa). A Roman family name.

(i.) Menenius Agrippa, who related to the people of ancient Rome the fable of the Belly and the Members (*Coriolanus*, I. i.).

(ii.) Agrippa, the husband of Julia, daughter of Augustus (63–12 B.C.). He fought at Actium.

Agrĭppīna (ag-rip-pe′-na). The name of several Roman women. The best known is Agrippina (A.D. 15–60), the mother of Nero, who gave orders for her death.

Now to my mother.
O heart, lose not thy nature ; let not ever
The soul of Nero enter this firm bosom :
Let me be cruel, not unnatural :
I will speak daggers to her, but use none.

(*Hamlet*, III. ii.)

Ā′jax. The name of two Greek leaders at the siege of Troy.

(i.) Ajax, son of Telamon, King of Salamis, who contended with Ulysses for the armour of Achilles. When he was unsuccessful he became insane, slaughtered a flock of sheep, thinking that they were Greeks, defied the lightning of Zeus, and killed himself.

(ii.) Ajax, the son of Oïleus, King of Locri. He entered the temple of Minerva, where no male was allowed, in pursuit of Cassandra. As a punishment Pallas (Minerva) raised a storm on his homeward journey which wrecked his ship and caused his death.

Alba Longa. A city built by Ascanius, son of Aeneas, on the spot where a white sow with a litter of thirty young was found. Romulus left Alba Longa and founded a neighbouring settlement, which became Rome.

Alcæus (al-se′-us). An Aeolian poet of Mitylene in Lesbos, a famous writer of lyrical poetry (about 610–580 B.C.). The Alcaic metre takes its name from him.

Alcestis (al-ses′-tis). Wife of Admetus, a king of Pherae in Thessaly. She consented to die instead of her husband. Hercules contended with Death, conquered him, and restored Alcestis to Admetus.

Methought I saw my late espoused saint
Brought to me, like Alcestis, from the grave;
Whom Jove's great son to her glad husband gave,
Rescued from death by force.
(MILTON, Sonnet xviii.)

Alcĭbīadēs (al-se-bi′-a-deez). A celebrated Athenian politician and general (450–404 B.C.) who was related to Pericles and was a pupil and friend of Socrates. He was accused of profanation and fled to Sparta, where he became an active enemy to Athens. When the Spartans became suspicious of him he threw in his lot with the Persians. He was recalled to Athens and defeated the Persians and Peloponnesians in several battles. Being deprived of his command, he retired to Phrygia, where he was treacherously murdered. He was renowned for the beauty of his person, his cleverness, and his want of principle.

He was the fairest and the bravest of Athenians.
(BYRON, *The Deformed Transformed*, I. i.)

Alcīdes (al-si′-deez). A name of Hercules derived from his grandfather Alcaeus.

Alcĭnous (al′-cin′-o-us). A king of Phaeacia who entertained Ulysses on his travels and heard the story of his adventures. (*Paradise Lost*, ix. 441.)

Alcmāēon (alk-me′-on). Son of Amphiaraus and Erĭphȳlē. He killed his mother when he heard of the death of his father in the expedition against Thebes, whither Amphiaraus had been sent by the treachery of Erĭphȳlē.

Alcmēna (alk-me′-na). The mother of Hercules, of whom Jupiter was the father.

They [*i.e.* the Centaurs] feel
High on a jutting rock in the red stream
Alcmena's dreadful son
Ply his bow.

(MATTHEW ARNOLD, *The Strayed Reveller.*)

Ālecto (a-lek′-to). One of the Furies (Eumenides) who punished human crimes. They are represented as bearing scourges and having snakes on their heads instead of hair. They represent the force of conscience.

Alexander (i.), surnamed the Great, was the son of Philip, King of Macedonia. He invaded Asia, and by his conquests put an end to the Persian Empire. He is called by Milton the great *Emathian* (*i.e.* Macedonian) conqueror, and also *Pellean* because he was born at Pella (356–323 B.C.).

(ii.) Another name for Paris, who carried off Helen and caused the Trojan War.

Alexandrĭa. A town of Egypt founded by Alexander, celebrated for its famous library, which was burned in the seventh century.

Allĭa. A river near Rome, where the Romans were defeated by the Gauls under Brennus, 390 B.C.

Alpheus (al-fuce). A river of Peloponnesus. The god of the river fell in love with the nymph Arethusa, and pursued her to Sicily, where she was changed into a fountain. The poets represent that the Alpheus flows under the sea from Greece to Sicily. Both Alpheus and Arethusa are invoked in song, in allusion to the Doric and Sicilian poets.

Divine Alpheus, who by secret sluce
Stole under seas to meet his Arethuse.

(MILTON, *Arcades*, 30.)

Amalthēa (am-al-the′-a). Said by Milton to be the mother of Bacchus (*Paradise Lost*, iv. 278). Semele is generally represented as Bacchus's mother. In mythology Amalthea, the daughter of a king of Crete, brought up Jupiter as a child on goats' milk.

> Here is cream,
> Deepening to richness from a snowy gleam ;
> Sweeter than that nurse Amalthea skimmed
> For the boy Jupiter.
>
> (KEATS, *Endymion.*)

Amaryllis (am-a-ril′-lis). A pastoral name for a shepherdess.

> To sport with Amaryllis in the shade.
>
> (*Lycidas*, 68.)

Other similar names for those engaged in pastoral work are Corydon, Damaetas, Daphnis, Melibaeus, Neaera, Phyllis, Thyrsis.

Amazons. Female warriors, said to derive their name from the two Greek words signifying "without a breast," on the supposition that the right breast was removed to allow the bow and javelin to be used with greater convenience. Among the Amazons were Hippolyta, overcome by Theseus, who appears in the *Midsummer Night's Dream* ; Penthesilea, who assisted Priam against the Greeks ; Camilla, who helped Turnus against Aeneas. Their original home was on the banks of the Thermodon in Asia Minor.

Ambrācĭa (am-bra′-she-a). A town and gulf (now Arta) on the west of Greece in the Ionian Sea where was fought the battle of Actium (31 B.C.), in which Octavius (afterwards Augustus) defeated Antony

and Cleopatra in a naval battle and gained the mastery of the world.

> Ambracia's gulf behold, where once was lost
> A world for woman.
>
> (BYRON, *Childe Harold's Pilgrimage*, II. xlv.)

Ammon. A name for Jupiter, worshipped in Libya (North Africa). Also called Cham. (*Paradise Lost*, iv. 277.)

Amphīon (am-fī′-on). A son of Jupiter. He was King of Thebes and husband of Niobe, whose children were killed by Apollo and Diana; in grief for their loss he killed himself. He was a skilful musician and could affect trees and stones; so much so that at the building of Thebes the stones arranged themselves in their places and the walls rose as he played his lyre.

Amphĭtrītē (am-fi-trī′-te). Goddess of the sea, wife of Neptune. The term is sometimes applied to the sea itself:

> As if his weary chariot sought the bowers
> Of Amphitrite.
>
> (THOMSON'S *Seasons*, "Summer," 1625.)

Amphĭtrўon (am-fit′-re-on). Husband of Alcmena, the mother of Hercules. Though Hercules was the son of Jupiter, he is often called the son of Amphitryon. In order to secure the hand of Alcmena he undertook, with the help of a dog which was fated to overtake any animal that it pursued, to catch a fox which by the Fates could not be captured. The Fates turned both animals into stone. Jupiter once, in the form of Amphitryon, gave a feast, to which the real Amphitryon came. This incident

has given the meaning of a host to the English and French word Amphitryon.

His virtue as an *Amphitryon* had probably led to the selection of his house as a clerical rendezvous.
(GEORGE ELIOT, *Amos Barton*, vi.)

Amphrȳsus (am-fri′-sus). A river in Thessaly, near which Apollo, when banished from heaven, fed the flocks of King Admetus. Hence Apollo received the name Amphrysian.

Ămȳmōnē (am-i-mo′-ne). A daughter of Danaus and Europa carried off by Neptune. (*Paradise Regained*, ii. 188.)

Anăcrĕon (an-ak′-re-on). A famous Greek lyric poet of Ionia. His songs are chiefly in praise of love and wine.

Anchīses (an-ki′-seez). The father of Aeneas, whose mother was the goddess Venus. He was rescued by his son at the fall of Troy, and accompanied him in his wanderings, as is recorded in Virgil's poem, *The Aeneid*. He died, infirm and blind, in Sicily. The early British kings were descended from him.

Virgin, daughter of Locrine,
Sprung from old Anchises' line.
(*Comus*, 923.)

Ancŭs. Ancus Martius, the fourth of the seven Roman kings. Those who preceded him were Romulus, Numa Pompilius, and Tullius Hostilius. His successors were Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus.

Andrŏmăchē (an-drom′-ak-e). The wife of Hector, son of Priam. After the fall of Troy she

was carried off by Pyrrhus, son of Achilles. After his death she married Helenus, another son of Priam.

Andrŏmĕda (an-drom′-ed-a). Daughter of Cepheus, King of Aethiopia, and Cassĭŏpē. She was chained to a rock to be devoured by a sea monster as a punishment for the pride of her mother. Perseus rescued her and married her. She afterwards became a constellation.

Antaeus (an-te′-us). A giant of Libya in North Africa, son of Terra (the Earth). He fought with Hercules. On each occasion that he fell to the ground he acquired fresh strength from his mother-earth. Eventually Hercules held him in the air and strangled him. (*Paradise Regained*, iv. 563.)

Antĭgonē (an-tig′-o-ne) was the daughter of Oedipus, King of Thebes. Her brothers Polynices and Eteocles, after the death of Oedipus, engaged in single combat and Polynices fell. Creon, the new king of Thebes, gave orders that his body should not be buried. Antigone disobeyed the order and was buried alive. Her story forms the subject of a Greek play by Sophocles.

Antigonus (an-tig′-o-nus) (80–37 B.C.). A son of Aristobulus, King of Judaea. He raised an army of Parthians and attacked his own country. He was for a time King of Judaea, but was deposed by the Romans and put to death by Antony. (*Paradise Regained*, iii. 367.)

Antĭŏpa (an′-te-op-a). Wife of Lycus, King of Thebes, the mother, by Jupiter, of Amphion and Zethus. The second wife of Lycus, Dirce, was jealous of Antiopa and cruelly persecuted her. The sons of Antiopa in revenge fastened Dirce to the

horns of a wild bull and she was dragged to death. (*Paradise Regained*, ii. 187.)

Antony. Marcus Antonius (or Mark Antony), the famous Roman who, along with Octavian (afterwards Augustus), defeated Brutus and Cassius at Philippi, 42 B.C. He afterwards divided the world with Augustus, taking the eastern portion as his share. He became infatuated with Cleopatra, Queen of Egypt. When civil war broke out with Augustus he was defeated at the naval battle off Actium, 31 B.C. He fled to Egypt, and there killed himself.

Ănūbis (a-nu′-bis). An Egyptian deity with the head of a dog. (Milton, *Morning of Christ's Nativity*, 212.)

Āonĭa (a-o′-ne-a). A mountain in Boeotia near Mount Helicon, the resort of the Muses, invoked by poets to inspire their verse.

> I thence
> Invoke thy aid to my adventurous song,
> That with no middle flight intends to soar
> Above th' Aonian mount.
>
> (*Paradise Lost*, i. 15.)

Apelles (a-pel′-leez). A famous painter of Ephesus in the time of Alexander the Great.

Aphrŏdītē (af-rod-i′-tē). The Greek goddess of Love and Beauty, to whom the Latin Venus, the Phoenician Ashtoreth, and the Scandinavian Freya correspond.

Apis (a′-pis). An Egyptian god worshipped in the form of an ox.

Apollo (a-pol′-lo). Son of Jupiter and Latona. Also called Phoebus, god of the sun. He was also the god of the bow and presided over music and poetry.

He had an oracle at Delphi, whence he is called Delphian ; he killed the serpent Python, which had tormented his mother, and took the name Pythian. He was once employed as a shepherd on the banks of the Amphrysus in Thessaly, and thence was called Amphrysian. He was born on Mount Cynthus, in the island of Delos, which gave him the name Cynthian and Delian. He was the twin brother of Diana.

Appĭan (ap′-pe-an). A road begun by Appius Claudius about 314 B.C., which ran south from Rome to Capua, and later, in the days of Trajan, was continued south-east to Brundusium (Brindisi), on the east coast. (*Paradise Regained*, iv. 68.)

Aquĭlo (ak′-wil-lo). The north wind. He carried off the Athenian damsel Orithyia, daughter of Erechtheus. (Milton, *Death of a Fair Infant.*)

Araxes (a-rax′-eez). A river flowing into the Caspian Sea.

Arcadia (ar-ka′-de-a). A country in the middle of Peloponnesus. In poetry, Arcadian refers to a quiet pastoral life of innocence and simplicity.

Places in Arcadia—Alpheus, Ladon, Lycaeus, Cyllene, Erymanthus—are used in the same sense. The inhabitants of Arcadia take names used by the pastoral poets, Theocritus and Virgil, such as Corydon, Melibaeus, Daphnis, and Phyllis.

Arcady (ar′-kad-i).

> And thou shalt be our star of Arcady,
> Or Tyrian Cynosure.
>
> (*Comus*, 341.)

The star of Arcady was the Great Bear. Calisto, an Arcadian nymph, was changed by Juno into a

bear, and by Jupiter into the constellation of the Great Bear. Her son Arcas became the Lesser Bear, which in Greek is Cynosura (the Dog's Tail). Greek sailors steered by the Great Bear; the Phoenicians or Tyrians by the Lesser Bear. Cynosure has now become an English word for any object carefully observed.

Archĭmēdēs (ar-kim-e′-deez) (287–212 B.C.). A famous mathematician and scientist of Syracuse in Sicily. With his burning glasses he set on fire the Roman ships which were besieging his city. He made the famous discovery in hydrostatics that a body displaces its own weight of water, and thus detected a dishonest goldsmith who was mixing brass with gold. The cry of joy (*Heurēka*, "I have found it") with which he hailed his discovery has become proverbial. He gave his name to the Archimedean screw. (Milton, Sonnet xi.)

Ărēŏpăgus (ar-e-op′-ag-us). The hill of Ares (Mars). A hill near Athens where the magistrates dispensed justice.

Arĕthūsa (ar-e-thu′-sa). A fountain on the island of Ortygia, in the Bay of Syracuse in Sicily. Arethusa was a nymph in Elis who was pursued by the river-god Alpheus. Diana changed her into a stream which flowed beneath the sea to Sicily, whither the river Alpheus followed her. When she is invoked in poetry there is a reference to the Muses, because Theocritus, the Sicilian poet, was inspired by them.

Argestes (ar-jes-teez). The north-west wind. (*Paradise Lost*, x. 699.)

Argō (ar′-go). The name of the ship in which Jason and fifty companions called the Argonauts sailed to

Colchis, east of the Black Sea, in search of the Golden Fleece. Among the Argonauts were all the heroes of old, Hercules, Theseus, Orpheus, Pirithous, Aesculapius, Castor and Pollux, and others. They were successful in their quest.

The quest of the Golden Fleece has probably a reference to the fortunes acquired by early navigating traders.

Argŏs (ar′-gos). A town in Argolis in Peloponnesus ruled over by Agamemnon.

Argŭs (ar′-gus). (i.) A man who had one hundred eyes, of which only two slept at the same time. Juno set him to watch Io, but Mercury, at Jupiter's command, killed him. Juno put his hundred eyes into the tail of the peacock, the bird sacred to her.

> Not Juno's bird in her eye-spotted train
> So many goodly colours doth contain.
> (SPENSER, *Muiopotmos.*)

(ii.) The dog of Ulysses, which welcomed him on his return home after his wanderings.

> Thus near the gates, conferring as they drew,
> Argus, the dog, his ancient master knew.
> (POPE, *Odyssey*, xvii.)

Ărĭadne (ar′-e-ad-ne). Daughter of Minos, King of Crete. She fell in love with Theseus when he came from Athens a voluntary victim to the Minotaur, and gave him a clue by which he threaded his way to the lair of the monster, which he destroyed. Ariadne left Crete with Theseus, but he deserted her at Naxos, where she was found by Bacchus, who placed her crown in the heavens as a constellation.

Ărĭēs (ar-i-eez′). The Ram, one of the signs of the Zodiac.

Arimaspians (ar-e-mas′-pe-ans). A one-eyed nation of Scythia who loved to adorn themselves with golden collars. They waged continual war with the griffins who guarded the gold-mines. (*Paradise Lost*, ii. 945.)

Arĭon (a-ri′-on). A minstrel bard of Lesbos who was sailing homewards with his wealth when the sailors resolved to rob and murder him. He asked to be allowed to play one final air on his lyre, and, having done so, he leaped overboard. A dolphin, whom the music had attracted, conveyed him on its back to Corinth.

Aristīdes (ar-is-ti′-deez) (about 510–468 B.C.). A famous Athenian general and statesman. From his upright character he was surnamed the Just. He fought against the Persians at Marathon (490 B.C.), at the naval battle off Salamis (480 B.C.), and at Plataea (479 B.C.).

Ărĭstŏphănēs (ar-is-tof′-an-eez) (about 450–380 B.C.). The greatest of the Greek comic dramatists. He was an aristocrat, and in many of his plays ridicules his political opponents. Eleven of his plays have been preserved.

> And Aristophanes, who took
> The world with mirth, and laughter-struck
> The hollow caves of thought.
> (E. B. BROWNING, *A Vision of Poets.*)

Ărĭstŏtle (ar′-is-totl) (384–322 B.C.). A famous Greek philosopher, the founder of the Peripatetic school. The word Peripatetic means "walking about," and it took its name from the fact that

Aristotle taught in the walks of the Lyceum at Athens. Among his pupils was Alexander the Great.

> Within the walls then view
> The schools of ancient sages: his who bred
> Great Alexander to subdue the world.
> (*Paradise Regained*, iv. 252.)

Arsăcēs (ar′-sas-eez). The first king of the Parthians. He revolted from Antiochus II., King of Syria, and founded the Parthian Empire, 250 B.C. (*Paradise Regained*, iii. 295.)

Artăxăta (ar-tax′-at-a). The capital of Armenia on the Araxes (now Ardesh on the Aras).

Artaxerxes (ar-tax-erx′-eez). The name of several kings of Persia.

Artĕmis (ar′-tem-is). A Greek goddess of hunting and of the moon, identified in many respects with the Latin Diana.

Ascānĭus (as-ka′-ne-us). Son of Aeneas of Troy and Creusa, daughter of Priam. Called also Iulus by Virgil, as the founder of the Julian clan to which the Caesars belonged. He was saved by his father from the burning Troy and accompanied him on his seven years' wanderings to Italy. There he founded Alba Longa, whence sprang the settlement which afterwards became Rome.

Assyria. An ancient empire round the Tigris and Euphrates. Its limits are described by Milton (*Paradise Regained*, iii. 270).

The Assyrian queen mourning for Adonis is Venus (*Comus*, 1002).

Astrāēa (as-tre′-a). The goddess of justice, who lived on earth during the Golden Age. She eventually returned to heaven, where she became

a constellation, Libra (the Scales). (*Paradise Lost*, iv. 998.)

Astyănax (as-ti′-an-ax). Son of Hector and Andromache. He was killed at the siege of Troy by Ulysses.

Ătălanta (at-a-lan′-ta). A daughter of the King of Boeotia, renowned for her speed in running. She desired to remain unmarried, and therefore, when a suitor appeared, she proposed to race him. If he won, he would secure her hand ; if he lost, he would be put to death. Many had lost their lives when Hippomenes (others say Melanion) came to woo. Venus had given him three golden apples, which he threw down as he ran. Atalanta, stooping to pick them up, lost the race. "Atalanta's better part" (*As You Like It*, III. ii.) refers to her graceful form.

Ātē (a′-te). The Greek goddess of Mischief, corresponding with Discord of the Latin mythology.

> With Ate by his side come hot from hell.
>
> (*Julius Caesar*, III. i.)

Athēnē (a-the′-ne). The Greek goddess of Wisdom, Pallas Athene, to whom the city of Athens was sacred. She answers in many respects to Minerva, the Latin goddess.

Atlantic. The ocean west of Mount Atlas.

The Atlantic sisters were the daughters of Atlas. Seven of them became the constellation of the Pleiades ; the remaining five became the rainy Hyades. (*Paradise Lost*, ii. 674.)

At′las. A king in Mauretania, north-west of Africa. Perseus showed him the head of the Gorgon

Medusa and changed him into the mountain which bears his name. He is represented as supporting the world on his shoulders.

Atrīdāe (a-tri′-de). The two sons of Atreus, commanders-in-chief of the Greek army at the siege of Troy, Menelaus and Agamemnon.

Agamemnon was King of Argos and Mycenae in Argolis, Peloponnesus. He married Clytemnestra, and was murdered by her on his return home after the war.

Menelaus was King of Sparta in Laconia, Peloponnesus. He married Helen, who left him for Paris, son of Priam, and thus caused the Trojan War.

Ātrŏpos (a′-trop-os). One of the three Fates, Clotho, Lachesis, and Atropos, who determined the span of human lives. Clotho span, Lachesis wove, Atropos cut the thread and brought the life to a close. Milton calls Atropos a fury :

> Comes the blind Fury with th' abhorred shears
> And slits the thin-spun life.
>
> (*Lycidas*, 75.)

Attĭca (at′-tik-a). A country in Greece of which the chief town was Athens.

The *Attic boy* (*Il Penseroso*, 124) refers to Cephalus, an Athenian youth beloved by Aurora, goddess of the Dawn.

The *Attic warbler* and the *Attic bird* are terms used for the nightingale, because Philomela, daughter of Pandion, King of Athens, was transformed into a nightingale.

Attic salt. Refined wit ; because the Athenian

writers were remarkable for their elegant and well-turned sentences.

Augustus (au-gus′-tus). The title conferred by the Roman Senate on Caius Octavius Caesar, nephew of Julius Caesar, after he had conquered Antony, and had thus become the undisputed ruler of the Roman world. The title Augustus means "the augúst one," and was equivalent to the modern "His Majesty"; it was conferred on each succeeding Emperor. The word Augustus, standing by itself, is always understood by us to mean the Octavius Caesar in Shakespeare's plays of *Julius Caesar* and *Antony and Cleopatra.* He, with Antony, defeated Brutus and Cassius, the murderers of Caesar, at Philippi, 42 B.C. Octavian, by which name he was then known, divided the world with Antony, retaining the western portion for himself. Soon afterwards disputes arose and Octavian declared war. He defeated Antony at the battle of Actium, 31 B.C., and became ruler of the world till his death, A.D. 14.

Aulis (au′-lis). A seaport in Boeotia whence the Greeks set sail for Troy. There Agamemnon killed the stag sacred to Artemis, and there his daughter Iphigenia was demanded for sacrifice.

> I was cut off from hope in *that sad place*
> Which yet to name my spirit loathes and fears.
> (Iphigenia in TENNYSON'S *Dream of Fair Women.*)

Aurēlĭus (au-re′-le-us). Marcus Aurelius Antoninus, Emperor of Rome from A.D. 161 to 180. A Stoic philosopher who left a work, *The Meditations of Marcus Aurelius.* One of the maxims in this book was "Even in a palace, life may be led well."

So spake the imperial sage, purest of men,
Marcus Aurelius.
(MATTHEW ARNOLD, *Worldly Place.*)

Aurōra (au-ro′-ra). The goddess of the Dawn. Her Greek name was Eōs. She was the daughter of Hyperion, the Sun-god, and the wife of Tithonus. She fell in love with Cephalus, the husband of Procris, and carried him away. She is represented as riding in a rose-coloured chariot drawn by white horses.

Ausŏnia (au-son′-e-a). The ancient name of Italy.

Auster (au′-stir). The south-west wind.

Autŏlўcus (au-tol′-ik-us). Son of Mercury. He was one of the Argonauts. He is renowned as being a crafty thief who stole the flocks of his neighbours. He was outdone in craft by Sisyphus, son of Aeolus, which so delighted Autolycus that he gave him his daughter Anticlea, who afterwards married Laertes and became the mother of Ulysses. Shakespeare introduces Autolycus as a rogue :

My father named me Autolycus ; who being, as I am, littered under Mercury, was likewise a snapper-up of unconsidered trifles. (*Winter's Tale*, IV. iii.)

Autŏmĕdon (au-tom′-ed-on). The charioteer of Achilles, and afterwards of his son Pyrrhus. The name was used as a general term for a coachman.

Aventine (av′-en-tyne). One of the hills on which Rome was built.

Avernus (av-er′-nus). A volcanic lake near Naples, supposed to be the entrance to the Lower World. Sometimes put for the whole of Hades. "The descent to Avernus is easy, but getting back

again is a very different affair," is a proverb translated from Virgil, meaning that to fall into bad ways is easy, but to get out of them is a matter of difficulty.

Bacchus (bak′-kus). Son of Jupiter and Semele. His Greek name was Dionȳsos. He was worshipped in a special manner by women, who under his influence rushed about uttering frenzied cries. Such women were called Bacchanals. (The Bag of Nails, the sign of a provincial tavern, is a corruption of this word.) Bacchanalian orgies is a well-known term for scenes of drunkenness.

Bactra (bak′-tra). A district east of the Caspian Sea, used as a general term for the Far East. (*Paradise Regained*, iii. 285.)

Baiae (bi′-e). A seaport near Naples, the favourite watering-place of the rich Romans.

Baucis (bau′-sis). The wife of Philemon. They were a humble couple who entertained Jupiter and Mercury most hospitably. As a reward their cottage became a stately temple, where they served till their old age, when they were changed into trees and died together.

O knowledge ill-inhabited, worse than Jove in a thatch'd house!
(*As You Like It*, III. iii.)

Bellĕrŏphon (bel-ler′-of-on). Son of Glaucus, King of Epirus. At the court of Proetus, King of Argos, a calumnious charge was brought against him by the queen. Proetus sent him to Iobastes, King of Lycia, with a letter containing instructions that the bearer was to be put to death. (Hence letters of Bellerophon became proverbial for such as contain news unfavourable to the bearer.) In order to

destroy Bellerophon, Iobastes sent him to kill the Chimaera, which he accomplished by the aid of the winged horse Pegasus. He was successful in other dangerous missions, and eventually married the daughter of Iobastes and succeeded him on the throne of Lycia. (*Paradise Lost*, vii. 18.)

Pegasus, the winged horse on which Bellerophon rode, was taken as representative of the sublime heights to which poetry can ascend.

Bēlus (be′-lus). (i.) An Egyptian god.

(ii.) The founder of Babylon. The word is connected with Baal, a Phoenician god. (*Paradise Lost*, i. 720.)

Bŏrĕas (bo′-re-as). The north wind.

Brute (brute). An ancient Trojan who settled in Britain. He built Troja Nova (New Troy), afterwards called Trinovantum, now London.

> Brutus, anciently derived
> From royal stock of old Assarac's line,
> Driven by fatal error, here arrived.
>
> (SPENSER, *Faerie Queene*, ii. x. 9.)

Bru′tus. (i.) The first consul of Rome after he had expelled the Tarquins. His sons were detected in a plot to restore the Tarquins. Brutus sat in judgment on them and condemned them to death.

(ii.) A noble Roman who formed a conspiracy with Cassius and others to assassinate Julius Caesar. When he had achieved his object on the Ides (15th) of March 44 B.C., he and Cassius fled from Rome. They died in battle at Philippi, 42 B.C.

Būsīris (bu-si′-ris). A king of Egypt who sacrificed all strangers. In trying to sacrifice Hercules he himself was slain. Milton identifies him with

the Pharaoh who was drowned in the Red Sea (*Paradise Lost*, i. 307).

Byrsa (bir′-sa). The citadel of Carthage. When Dido arrived in Africa from Tyre she bought as much land as could be encompassed by a bull's hide. This she cut into strips, and enclosed a large piece of ground on which she built a fortress. Byrsa means a bull's hide. Used for Carthage itself.

> Bristles the dusky forest
> Of Byrsa's thousand masts.
> (MACAULAY'S *Lays*, "Prophecy of Capys.")

Cācus (ka′-kus). Son of Vulcan. A giant robber who lived in a cave on Mount Aventine. He robbed Hercules of the cattle of Geryon and was slain by him. He had the power of breathing out fire (see *Comus*, 655).

Cad′mus was the founder of Thebes. He received instructions to build a citadel, Cadmea, where a cow should lie down. There he killed a dragon and sowed its teeth, from which armed men sprang up and slew each other, with the exception of five, who became the ancestors of the Thebans. Cadmus is said to have been the inventor of alphabetic writing. He married Harmonia (or Hermione) and had several children, all of whom suffered misfortune. In his old age he and his wife migrated to Illyria, on the Adriatic Sea, where they were changed into serpents:

> And there, they say, two bright and aged snakes,
> Who once were Cadmus and Harmonia,
> Bask in the glens or on the warm sea-shore,
> In breathless quiet, after all their ills.
> (MATTHEW ARNOLD, *Empedocles on Etna*.)

Caecĭas (see′-se-as). A cold north-easterly wind.

> Arm'd with ice,
> And snow, and hail, and stormy gust, and flaw,
> Boreas [N.], and Caecias [N.E.], and Argestes [W.N.W.] loud,
> And Thrascias [N.W.], rend the woods, and seas upturn.
>
> (*Paradise Lost*, x. 699.)

Caesar (see′-zar). Although Caesar was a title adopted by the Roman Emperors, the word used by itself is taken to mean Caius Julius Caesar (100–44 B.C.). He conquered Gaul, and wrote an account of the war. He engaged in civil war with Pompey and defeated him. He was assassinated by Brutus and Cassius, as is related in Shakespeare's play of *Julius Caesar*. The word gives a name to the German and Russian rulers, Kaiser and Czar.

The Caesars of the Early Empire were as follows:

Augustus	31 B.C.–A.D. 14	Ōtho	A.D. 69
Tĭberĭus	14–37	Vĭtellĭus	69
Calĭgŭla	37–41	Vespāsĭan	69–79
Claudĭus	41–54	Tītus	79–81
Nēro	54–68	Domĭtĭan	81–96
Galba	68–69		

Calābrĭa (kal-a′-bre-a). That part of Italy which is opposite to Sicily.

> Vex'd Scylla bathing in the sea that parts
> Calabria from the hoarse Trinacrian shore.
>
> (*Paradise Lost*, ii. 661.)

Căles (kal-eez). A town in Campania, west of Italy, noted for its excellent wines. (*Paradise Regained*, iv. 117.)

Călisto (kal-is′-to). A nymph beloved by

Jupiter and changed by Juno into a she-bear. Jupiter transferred her to the skies as the Great Bear.

Callĭŏpē (kal-i′-o-pe). The Muse who presided over Epic Poetry.

Calpē (kal′-pe). The old name for Gibraltar, one of the pillars of Hercules.

> Through Calpe's straits survey the steepy shore
> Europe and Afric on each other gaze.
> (BYRON, *Childe Harold's Pilgrimage*, II. xxii.)

Calўdon (kal′-ed-on). A town in Aetolia in northern Greece, the scene of the hunt of the Calydonian boar, in which many heroes took part. The boar was killed by Meleager.

Călypso (kal-ip′-so). A nymph, daughter of Atlas, who ruled in the island Ogўgia. She welcomed Ulysses in his wanderings and detained him for seven years. Her island has been treated in modern poetry as identical with Malta or Gozo.

> But not in silence pass Calypso's isles,
> The sister tenants of the middle deep.
> (BYRON, *Childe Harold's Pilgrimage*, II. xxix.)

Cannae (kan-ne). A town in south-eastern Italy, the scene of the great defeat of the Romans by Hannibal in the Second Punic War, 216 B.C.

Capĭtol (kap′-it-ol). In ancient times that part of the Capitoline hill on which stood the temple of Jupiter. In later times the name was applied to the whole hill.

Caprĕāe (kap′-re-e). An island off the west of Italy, now Capri, to which Tiberius retired before his death. (*Paradise Regained*, iv. 92.)

Căprĭcornus (kap′-rik-or′-nus). (Goat-horned.) That sign of the Zodiac which the sun enters at the winter solstice, 22nd December.

Căpŭa (kap′-u-a). A town in Campania, on the western side of Italy, where Hannibal spent the winter of 216 B.C. with his troops after three successful campaigns. The soldiers indulged in excesses of every kind, and afterwards no great victories were gained. Hence the expression, "It proved his Capua," came to mean the turning-point which led to his downfall.

Carpăthus (kar′-path-us). An island between Rhodes and Crete. Here dwelt Proteus, the sea-god, who had the power of changing his form. He possessed the gift of prophecy and acted as shepherd to Neptune's sea-calves.

The Carpathian wizard's hook.
(*Comus*, 872.)

Car′thage. A city on the north coast of Africa founded by the Phoenicians under Dido, and destroyed by the younger Scipio in the Third Punic War, 146 B.C.

Cassandra (kas-an′-dra). A daughter of Priam, King of Troy. She possessed the gift of prophecy, but was never believed. She was assigned to Agamemnon at the fall of Troy, and was murdered by his wife Clytemnestra.

Cassĭŏpē (kas′-i-op-e). The proud wife of Cepheus, King of Ethiopia. She boasted that she was more beautiful than the Nereids. To punish her, Neptune sent a monster to ravage the country. Her daughter Andromeda was exposed to be

devoured by this monster, but was rescued by Perseus. Cassiope afterwards became a constellation.

> Or that starr'd Ethiop queen that strove
> To set her beauty's praise above
> The sea-nymphs, and their powers offended.
>
> (*Il Penseroso*, 19.)

Castālĭa (kas-ta′-le-a). A fountain on Parnassus sacred to Apollo and the Muses, and supposed to give inspiration to those that drank it.

Castor (kas′-tor). He and his brother Pollux were the Twin Brethren who helped the Romans to gain the battle of Lake Regillus (see Macaulay's *Lays of Ancient Rome*). They were the offspring of Leda, the wife of Tyndarus, who had been beloved by Jupiter in the form of a swan. Leda brought forth two eggs, one of which contained Castor and Helen, children of Jupiter, and therefore immortal; from the other came the mortal children of Tyndarus, Pollux and Clytemnestra. The Twin Brethren, also called the Dioscuri, performed many brave feats, and at the death of Pollux they were transferred to the skies as the constellation Gemini (The Twins).

Cătо (ka′-to). (i.) A Roman noted for the severity of his Censorship, 184 B.C.

(ii.) A Roman who took the side of Pompey in the Civil War against Caesar. After the defeat of Pompey at Pharsalia, Cato committed suicide at Utica in North Africa, 46 B.C. Addison wrote a tragedy on this subject in 1713.

Cēcrops (se′-krops). The mythical founder of Athens, of which he was the first king. He introduced civilisation into Greece.

Cĕlāēno (sel-e′-no). One of the Harpies, monsters with the head and breast of a woman and the body of a bird, sent to torment mortals.

Centaurs (sen′-taurs). Monsters with the body of a horse and the upper part of a man. They fought with the Lapithae, and were all destroyed.

Cĕphălus (seph′-a-lus). A Thessalian prince who married Procris. Aurora, the goddess of the Dawn, carried him off, but he remained true to his wife. He had an unerring dart, with which he inadvertently killed Procris when she was watching him in the woods. Shakespeare has made him a symbol of a faithful lover.

> Not Shafalus to Procrus was so true.
> (*Midsummer Night's Dream*, v. i.)

Cerberus (ser′-ber-us). The three-headed dog of the Lower World who was ever on guard to prevent unauthorised admission to Hades. The origin of the fable is probably derived from the Egyptian custom of keeping dogs to watch the graves. The word is metaphorically used to denote a vigilant guardian.

Cĕrēs (se′-reez). The goddess of corn and of the harvest. When her daughter Proserpine was carried off by Pluto, she obtained permission to spend six months with her in Hades. This story served to account for the seasons. When Ceres descended to the Lower World everything died; when she ascended to the earth in the spring all Nature revived. She gives us our word Cereal.

Chăŏs (ka′-os). An ancient god who, with the goddess Night, became the "ancestors of Nature."

(*Paradise Lost*, ii. 895.) The boundless empty space from which this world emerged; the kingdom of darkness, the Lower World, often used to imply a state of darkness and confusion.

> And disinherit Chaos, that reigns here
> In double night of darkness and of shades.
>
> (*Comus*, 334.)

Chăron (ka′-ron). The ferryman who conducted the shades of the dead across the Styx in Hades.

Charon's staircase in the Greek theatre was a flight of steps leading down from the stage to what is now called the pit.

Chărybdis (ka-rib′-dis). A dangerous whirlpool on the Sicilian side of the Straits of Messina, opposite to Scylla, a dangerous rock on the Italian side. Sailors trying to avoid the one fell in with the other, giving rise to the proverb, "Out of Scylla into Charybdis," equivalent to the popular saying, "Out of the frying-pan into the fire."

Chersonese (ker′-so-neez). (A peninsula.)

(i.) The Thracian peninsula (Gallipoli) at the west of the Hellespont (Dardanelles).

(ii.) The Tauric Chersonese is the Crimea.

(iii.) The golden Chersonese (*Paradise Regained*, iv. 74) stands for Malacca.

Chĭmāēra (ki-me′-ra). A fabulous monster breathing fire. It had the head of a lion, the body of a goat, and the tail of a dragon. It was killed by Bellerophon. From it we have the word *chimerical* for anything fanciful or impracticable, but able to be overcome by resolute energy and courage.

Chĭos (ki′-os). An island in the Aegean Sea famous for its wine.

Choaspes (ko-as′-peez). A river in Susa from which the Persian kings drank.

> There Susa by Choaspes, amber stream,
> The drink of none but kings.
> (*Paradise Regained*, iii. 288.)

Chorasmian (ko-raz′-me-an). The Chorasmian stream, the ancient Oxus, flowing into the Sea of Aral (Matthew Arnold, *Sohrab and Rustum*).

Cicero (sis′-er-o). Marcus Tullius Cicero (106–43 B.C.). A celebrated Roman orator and statesman, and the author of several philosophical treatises. He became consul in 63 and put down the conspiracy of Catiline. In the civil war between Pompey and Caesar he took the side of Pompey. After Caesar's assassination Cicero pronounced the Philippics (abusive speeches ; see *Philip*) against Antony, and was murdered by his orders in the Proscription of 43 B.C.

Cimmĕrĭan (si-me′-re-an). A mythical people who lived north of the Black Sea and the Sea of Azoff in a state of perpetual darkness.

> In dark Cimmerian desert ever dwell.
> (*L'Allegro*, 10.)

Circē (sir′-se). A sorceress who lived in the island of Aeaea in the Mediterranean. She had the power of transforming into beasts those who drank of her magic cup. Ulysses' followers were changed into swine, but he himself escaped by means of an antidote given to him by Mercury. She is intended to represent the evils of dissipation which reduces men to the level of beasts.

Clĕombrŏtus (kle-om′-bro-tus). (i.) A king of Sparta who was defeated and killed at the battle of Leuctra (371 B.C.) by the Thebans.

(ii.) An Academic philosopher of Ambracia in Epirus on the Adriatic. After reading the *Phaedo of Plato* he committed suicide.

> He who to enjoy
> Plato's Elysium, leaped into the sea.
> (*Paradise Lost*, iii. 471).

Clĕŏpatra (kle-o-pat′-ra). A beautiful queen of Egypt with whom Julius Caesar and, afterwards, Mark Antony fell in love. She fought in company with Antony against Augustus in the battle of Actium, 31 B.C., and when she was defeated fled to Egypt and killed herself with the bite of an asp.

> I died a Queen. The Roman soldier found
> Me lying dead, my crown about my brows,
> A name for ever!
> (TENNYSON, *A Dream of Fair Women.*)

Clīo. One of the Muses who presided over History. Clio, however, is often invoked by the poets.

Clītumnus (kli-tum′-nus). A river (now Clitumno) in north Italy, where was a temple sacred to Jupiter (Byron, *Childe Harold's Pilgrimage*, IV. lxvi. lxvii.).

Cloelĭa (kle′-le-a). A Roman maiden given as a hostage to Lars Porsena when he was besieging Rome with the view of restoring the Tarquins. She escaped by swimming across the Tiber to Rome.

Clōthō (klo′-tho). One of the Fates, three sisters who presided over the lives of mortals. Clotho wove, Lachesis span, Atropos cut the thread of life.

Clȳměnē (klim′-en-e). The mother of Phaethon. Phoebus Apollo, the Sun-god, was his father. (*Paradise Regained*, ii. 186.)

Clȳtemnestra (klit-em-nes′-tra). The daughter of Tyndarus and Leda. She was the sister of Helen, Castor and Pollux. She married Agamemnon, King of Mycenae, and murdered him on his return from the Trojan War.

Cŏclēs (ko′-kleez). Horatius Cocles, who alone, or, as others say, with two companions (Spurius Lartius and Herminius), defended the Sublician bridge by which Porsena and his army were attempting to enter Rome. When the bridge was broken down behind him he leaped into the Tiber and swam unharmed to the other side (Macaulay's *Lays*, "Horatius").

Cōcȳtus (ko-si′-tus) (wailing). One of the rivers of the Lower World, a type of gloom and darkness.

Collatine (kol′-la-tyne). One of the hills on which Rome was built.

Colossus (ko-los′-us). A gigantic figure which stood astride at the entrance to the harbour of Rhodes. It was more than 100 ft. high, and was sacred to the Sun-god. It was considered one of the seven wonders of the ancient world.

> He doth bestride the narrow world
> Like a Colossus.
>
> (*Julius Caesar*, I. ii.)

Cōmus (ko′-mus). The god of revelry, feasting, and nocturnal entertainment. Milton in his celebrated masque makes Comus the son of Bacchus and Circe, and gifted with his mother's magic power of transforming human beings into beasts.

Cornē′lĭa. The mother of the Gracchi, two tribunes of the people at Rome who proposed revolutionary measures and lost their lives. Cornelia was a woman of great accomplishments and virtue, and is a type of maternal devotion.

Cŏrўdon (kor′-id-on). A poetical name for a shepherd.

Cotytto (ko-tit′-o). A Thracian goddess whose rites were celebrated at night, by women only. A poetical term for darkness. (*Comus*, 129.)

Crōesus (kre′-sus). A king of Lydia famous for his wealth. He was conquered by Cyrus, on whom he had declared war, and condemned by him to be burned. On the point of execution he called thrice on the name of Solon. When Cyrus asked who Solon was, Croesus explained that he had once shown Solon, the wise Athenian lawgiver, his treasures, and had asked him whether he was not the happiest of men. Solon had replied, "Account no man happy before his death," whereupon Cyrus pardoned him.

Ctēsĭphōn (te′-sif-on). A town on the Tigris, the winter quarters of the Parthian kings. (*Paradise Regained*, iii. 292.)

Cupid (ku′-pid). The god of love. The Greek name is Eros, whence Erotic poems stand for amatory verse. He is represented as a winged boy with a quiver of arrows; the golden inspiring love, the leaden, aversion.

> I swear to thee, by Cupid's strongest bow,
> By his best arrow with the golden head,
> By the simplicity of Venus' doves,
> By that which knitteth souls and prospers loves.
> (*Midsummer Night's Dream*, I. i.)

Cūrētēs (ku-re′-teez). A people of Crete to whom Jupiter was entrusted as a babe, when he had escaped from being devoured by his father Saturn. By clashing their shields they prevented his cries from reaching Olympus.

Cȳbĕlē (sib′-el-e). The mother of the gods, worshipped in Phrygia. She is represented in a chariot drawn by lions, and wearing a turret on her head. She is also called Berecyntia.

> Like as the mother of the gods they say,
> In her great iron chariot wonts to ride
> When to Jove's palace she doth take her way,
> Old Cybele, array'd with pompous pride,
> Wearing a diadem embattled wide
> With hundred turrets like a Turribant [turban].
>
> (SPENSER, *Faerie Queene*, IV. xi. 28.)

Cȳclădes (si′-klad-eez). Islands in the eastern part of the Mediterranean, numbering about fifty, so called because they formed a circle (cycle) round Delos.

Cȳclops (si′-klops). Giants with one eye in the middle of their forehead, who worked in the forges of Vulcan. Polyphemus was one of the Cyclops, but he is represented as a shepherd in Sicily.

Cyllēnē (sil-le′-ne). A mountain in Arcadia, where Mercury was born. The name is generally used in connection with the simple pastoral life of Arcadia.

Cynics (sin′-iks). A school of philosophers at Athens whose teachings led their followers to despise riches, arts and sciences, and all amusement. They are represented as churlish and disagreeable. The

name means *dog-like*. Diogenes is the best-known Cynic.

> O foolishness of men, that . . .
> . . . fetch their precepts from the Cynic tub,
> Praising the lean and sallow abstinence.
>
> (*Comus*, 708.)

Cynosure (si′-nos-ure) (Dog's tail). The constellation of the Lesser Bear, to which Arcas, the son of Calisto, was transferred. As the Phoenician sailors steered by this constellation, the poets metaphorically apply it to any object to which all eyes are directed.

> Where perhaps some beauty lies,
> The Cynosure of neighbouring eyes.
>
> (*L'Allegro*, 80.)

Cynthia (sin′-the-a). The Moon. Cynthus was a mountain in Delos where Apollo and Diana were born and from which they took the respective names of Cynthius and Cynthia.

Cyrene (si-re′-ne). A town in Libya in North Africa, built by Greek colonists in 631 B.C. and named after the nymph Cyrene by Aristaeus, her son by Apollo. The town gave its name to the Cyrenaic school of philosophy founded by Aristippus, a pupil of Socrates. He taught that pleasure was the highest good, and that virtue should be sought after, because it gave happiness.

> What warm'd Cyrene's fount? As poets sing
> The change from light to dark, from dark to light.
>
> (E. B. BROWNING, *A Sea-side Meditation.*)

Cyrus (si′-rus). (i.) The Elder, the founder of the

Persian Empire about 559 B.C. In 549 B.C. he conquered Media and united the Medes with the Persians. He next subdued Croesus, King of Lydia, and in 538 B.C. captured Babylon. The manner of his death is uncertain.

(ii.) The Younger, son of Darius, King of Persia. He raised an army of ten thousand Greeks to assist him to overthrow his brother Artaxerxes, as described by Xenophon in the *Anabasis*. He was killed at the battle of Cunaxa, 401 B.C.

Cȳthĕrēa (sith-er-e′-a). A name for Venus, the goddess of love. Derived from Cythēra, an island south of Greece, to which Venus first came when she sprang fully grown from the foam of the sea.

Daēdălus (de′-dal-us). An ingenious craftsman who made the Labyrinth at Crete in which the Minotaur was confined. He also made for himself wings by which he escaped from the island. His name has given us the word *daedal*, meaning ingeniously contrived.

> All the living things that dwell
> Within the *daedal* earth.
>
> (SHELLEY, *Mont Blanc*, iv.)

Dāmaētās (da-me′-tas). A poetical word for a shepherd leading the simple Arcadian life.

Dāmŏclēs (da′-mok-leez) (about 350 B.C.). A courtier of Dionysius the elder, tyrant of Syracuse. When Damocles admired the splendour of Dionysius he was allowed to occupy the royal seat; on glancing up, he discovered a naked sword hanging over his head, suspended by a single hair, illustrating the dangers to which kings are exposed.

Dănăē (dan′-a-e). The daughter of Acrisius, King of Argos. Having been told that his grandson would kill him, Acrisius imprisoned Danae in an inaccessible tower, where, however, she was visited by Jupiter in the form of a shower of gold, and became the mother of Perseus.

Dănăides (dan′-a-id-eez). The fifty daughters of Danaus, of whom forty-nine murdered their husbands and were condemned in Hades to perform the impossible task of filling with water a bottomless vessel, or, as others say, of drawing water in sieves from a deep well.

Daphnē (daf′-ne). A nymph pursued by Apollo, and changed at her prayer into a laurel. (*Comus*, 661.)

Dardănus (dar′-dan-us). The founder of Troy. The adjective Dardanian is equivalent to Trojan.

Dēlos (de′-los). One of the Cyclades, where Latona gave birth to Apollo and Diana. Juno had forbidden the earth to afford a resting-place to Latona, but Neptune fixed Delos, which previously had been a floating island, by chains to the bottom of the sea.

Delphi (del′-fi). A town of Phocis in Greece, at the foot of Mount Parnassus, where was a temple and famous oracle sacred to Apollo. Delphian is one of the names applied to Apollo. As the answers given by the oracle were often capable of being interpreted in two ways, the words Delphic and Delphian are sometimes metaphorically used for *ambiguous*.

Dēmēter (de-me′-ter). The Greek name for Ceres, the mother of Proserpine.

Dēmŏsthĕnes (de-mos′-then-eez). A famous Athenian orator (384–322 B.C.). At the beginning of his career his voice was weak and stumbling. To cure this defect he stood on the beach and shouted his speeches. He became the greatest orator of his day. He delivered a series of abusive speeches against Philip, King of Macedonia, who was attempting to destroy the freedom of Greece. Such speeches are now called Philippics. Many of his speeches have come down to us.

Dēucălĭon (du-ca′-li-on). A king of Thessaly in whose time Jupiter destroyed the world by a deluge. Deucalion and his wife Pyrrha were saved. They were ordered to repeople the world by throwing stones behind them; those thrown by Deucalion became men, and those thrown by Pyrrha women.

Diāna (di-an′-a) (in Greek, Artĕmis). The goddess of hunting, the unmarried daughter of Jupiter and Latona (Leto). She is known by various names: Delia, from her birthplace, Delos; Cynthia, from Cynthus, a mountain in Delos; Trivia, because she was worshipped where three ways met, alluding to her triple deity; Luna, the moon, in heaven; Diana, the huntress, on earth; and Hecate, or Proserpine, in the Lower World. She was twin sister to Apollo.

> And thou, thrice-crowned queen of night, survey
> With thy chaste eye, from thy pale sphere above,
> Thy huntress' name.
>
> (*As You Like It*, III. ii.)

Dīdo. A Phoenician woman who founded Carthage in North Africa. Virgil is responsible for

the story that Aeneas visited Dido at Carthage, and that on his departure she committed suicide ; but it is almost certain that Dido lived more than two hundred years later than Aeneas. Another story is that Elissa, or Dido, on becoming Queen of Carthage was desired by her subjects to marry Iarbas, a Moorish king. She chose to kill herself rather than comply with their wishes. Virgil's story is the version most generally adopted by the poets.

Dĭŏgĕnēs (di-oj′-en-eez). The best known of the Cynic philosophers at Athens. He is said to have lived in a tub, or to have delivered his lectures from a tub.

> [They] fetch their doctrines from the Cynic tub.
> (*Comus*, 708.)

Dĭŏnȳsius (di-o-ni′-se-us). (i.) The Elder (430–367 B.C.). Tyrant of Syracuse in Sicily, who raised the power and influence of his kingdom to a very high degree. The story of Damocles' sword is told in connection with this king.

(ii.) The Younger, who succeeded his father in 367 B.C., but was expelled 343 B.C.

Dĭŏnȳsus (di-on-i′-sus). The Greek god corresponding to the Latin Bacchus, the god of wine.

Dĭoscuri (di-os′-ku-ri) (the youths of Zeus). The Greek name for the twin Brethren, Castor and Pollux, who became the constellation Gemini. The Dioscuri were the guardian deities of sailors, because their constellation appearing over a ship denoted safety.

Dīs (dice). The Greek name for Pluto, the god

of the Lower World, who carried off Proserpine, the daughter of Ceres.

Discord. The goddess who threw in the golden apple, inscribed "For the most Beautiful," at the nuptials of Peleus and Thetis.

> The Abominable, that uninvited came
> Into the fair Peleïan banquet-hall,
> And cast the golden fruit upon the board.
> (TENNYSON, *Œnone.*)

Dōdōna (do-do′-na). A city in Epirus, east of the Adriatic Sea, which contained a grove and oracle, the oldest in Greece, sacred to Jupiter (see Byron, *Childe Harold's Pilgrimage*, II. liii.).

Doric. A Greek dialect. Generally used to refer to poetry of a direct and simple nature. The Dorians were the rustic people of Greece: hence the Doric reed means pastoral poetry.

Drăco (dra′-ko). An Athenian lawgiver, who drew up a code of laws for the Athenians about 624 B.C. They were of such severity that the adjective Draconian is now applied to harsh and rigorous measures.

Dryads. Wood nymphs, attendants upon Diana.

Ecbătăna (ek-bat′-an-a). Capital of Media (now Hamadan in Persia). Captured by Cyrus, 550 B.C., afterwards used as a summer residence by the Persian kings. (*Paradise Regained*, iii. 286.)

Echo. A nymph attending on Juno, whose wrath she incurred. Her punishment was to lose her power of voluntary speech and to be able to repeat only the concluding words of questions addressed to her. She pined away for love of a

beautiful youth, Narcissus, till nothing but her voice remained.

Ēgĕrĭa (e-je′-re-a). A fountain nymph, the wife and instructress of Numa, the second king of Rome. She had a sacred grove at Rome where Numa consulted her on all State affairs.

Ēlĕctra (e-lek′-tra). Daughter of Agamemnon and Clytemnestra. When Clytemnestra had murdered her husband, Agamemnon, Electra persuaded her brother Orestes to murder Clytemnestra. She was married to her brother's friend Pylades. Her subsequent misfortunes form the subject of Greek tragedies.

"Sad Electra's poet" (Milton, Sonnet iii.) was Euripides, the Greek writer of tragedies.

Ēlis (e′-lis). The most westerly district of Peloponnesus, where the Olympian games were celebrated.

Ēlўsĭum (e-lis′-e-um). The abode of the Blessed in the Lower World. Those souls that had been purified from earthly taint spent one thousand years in Elysium ; after which, having drunk of Lethe, the river of Forgetfulness, they returned to earth to lead another life.

Ēmăthĭa (e-math′-e-a). A name given to the whole of Macedonia ; generally used in reference to Alexander the Great. Milton calls him "the great Emathian conqueror" (Sonnet iii.).

Empĕdŏcles (em-ped′-ok-leez). A Sicilian philosopher. He wished it to be believed that he was a god ; in order that his death might be unknown he threw himself into the crater of Etna. One of his sandals, however, was thrown up by an eruption.

He who to be deem'd
A god, leapt fondly into Aetna flames.
(*Paradise Lost*, iii. 470.)
(See also MATTHEW ARNOLD, *Empedocles on Etna*.)

Endȳmĭon (en-dim′-e-on). A beautiful youth who fell in love with Juno, and was condemned by Jupiter to a perpetual sleep on Mt. Latmos, in Caria, Asia Minor. Another story tells that he asked of Jupiter immortality, perpetual sleep, and everlasting youth. While he slept on Mt. Latmos, Selene, the Greek name for Diana (the Moon), became enamoured of him.

Enna. A town in the centre of Sicily where Proserpine, daughter of Ceres, was gathering flowers when she was carried off by Pluto to the Lower World.

That fair field
Of Enna, where Proserpine, gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gather'd.
(*Paradise Lost*, iv. 269.)

Ēōs (e′-ose). The Greek deity corresponding to Aurora, the goddess of the Dawn. It stands for the East.

Epĭcūrēans (epi-ku-re′-ans). The followers of that branch of philosophy taught by Epicurus. Their chief tenet was that the attainment of pleasure was the highest good in life, and that the chief pleasure was the possession of liberty. The teaching became corrupted, so that the modern word *Epicure* means one who believes that choice eating and drinking are the chief pleasures in life.

Epĭmētheus (e-pe-me′-thuce) (Afterthought).

The brother of Prometheus (Forethought). He became the husband of Pandora, whose curiosity allowed to escape all the ills of mankind which Prometheus had hidden in a box.

Erăto (er′-at-o). The Muse who presided over amatory poetry.

Erĕbus (er′-e-bus). The Lower World. A general term for gloom and darkness.

Eros (er′-os). The Greek deity identified with the Latin Cupid. It gives us the word *Erotic.*

Erĭdănus (er-id′-an-us). The old name of the river Po in North Italy.

Erīnys (er-i′-nis). The Greek word for a Fury, used to signify the remorse felt by an evil conscience. The three Furies were Megaera, Alecto, and Tisiphone.

Erymanthus (er-im-an′-thus). A mountain in Arcadia, in Peloponnesus, where Hercules slew the Erymanthian boar. Like all places in Arcadia the word is employed metaphorically for the simple pastoral life.

Ēthĭop. A native of Ethiopia, a district corresponding to the modern Abyssinia. The poets use it to express the colour black. In Shakespeare it is always used as a term for ugliness, no dark person being considered beautiful—a compliment to Queen Elizabeth, who was fair.

Eumĕnides (u-men′-id-eez) (the Well-disposed). The Greek name for the Furies, three goddesses who punished mortals for wrong-doing. They were represented with snaky hair and blood-stained scourges. They stand for the force of conscience. They were called Eumenides in the hope that the

giving of this name might induce them to be kind.

Euphrŏsўnē (u-fros′-in-e). One of the three Graces, three beautiful goddesses, daughters of Venus and Bacchus (some say Jupiter).

> But come thou goddess fair and free,
> In heaven, yclept Euphrosyne,
> And by men heart-easing Mirth ;
> Whom lovely Venus at a birth
> With two sister Graces more
> To ivy-crowned Bacchus bore.
>
> (*L'Allegro*, 12.)

Eurĭpĭdēs (u-rip′-id-eez) (480–406 B.C.). A famous Greek tragedian whose plays were very numerous. He reduced the Chorus to a subsidiary position, and their songs are often quite independent of the rest of the play. Beyond this change he left the drama in the same state as he had received it from Sophocles.

> Euripides, with close and mild
> Scholastic lips,—that could be wild
> And laugh or sob out like a child
> Right in the classes.
>
> (E. B. BROWNING, *A Vision of Poets.*)

Eurōtas (u-ro′-tas). A river of Laconia in Peloponnesus, flowing by Sparta. It was called the king of rivers and worshipped by the Spartans as a god. It is the modern Iri in the Morea.

Eurўdĭcē (u-rid′-is-e). Wife of Orpheus, a Thracian bard. She died from the bite of a serpent. Orpheus, by his power of music, obtained from Pluto permission to take her back to earth, on condition that he did not look behind him. On nearing the Upper World, Orpheus, thinking he heard her call

for help, turned round, and Eurydice disappeared for ever.

> That Orpheus' self may . . . hear
> Such strains as would have won the ear
> Of Pluto, to have quite set free
> His half-regain'd Eurydice.
> (*L'Allegro*, 150.)

Făbĭus (fa′-bi-us). A Roman family name. The most celebrated member of the family was Quintus Fabius Maximus, who earned the name Cunctātor (Delayer), by the dilatory tactics he displayed in resisting Hannibal during the Second Punic War.

Faunus (fau′-nus). The god of agriculture and of shepherds. Fauns are rustic deities of the woods, half-human, with pointed ears, short horns, tails, and goats' feet. They were the patrons of wild animals, and have given their name to *Fauna*, denoting the animals of a country, as *Flora*, the goddess of flowers, has given hers to the plants.

Făvōnĭus (fav-o′-ne-us). A pleasant wind blowing from the west at the beginning of spring, often called Zephyr.

Flāmen (fla′-men). One of a college of priests devoted to the service of any particular god.

Flōra. The goddess of flowers.

Furies. Three sister-goddesses—Alecto, Megaera, Tisiphone—who tormented mortals who had sinned. They were armed with scourges and had snaky hair. They were called in Greek Erinyes and Eumenides. They represent the force of an evil conscience.

Gādēs (ga′-deez). The modern Cadiz; employed often to express that part of Spain most remote from Rome.

From Gallia, Gades, and the British west.
(*Paradise Regained*, iv. 77.)

Gālen (ga′-len). A celebrated Greek physician who reached the summit of his profession (about A.D. 130). The name is now applied metaphorically to any physician.

Gē. The Greek goddess of the Earth, corresponding with the Latin *Terra* or *Tellūs*.

Gērўon (je′-re-on). A giant with three bodies, who had large flocks of cattle on an island near Gades (Cadiz). Hercules killed him and drove off his herds.

Glaucus (glau′-kus). The steersman of the ship *Argo*, afterwards transformed into a god of the sea.

Gods. The following were the principal deities of the ancients. There is some difference between the two mythologies, but in the main the Latin and Greek deities performed the same functions.

Latin.	*Greek.*	
Apollo	Phoebus	God of the Sun; of music, poetry, and the fine arts; and of hunting.
Aurora	Eōs	Goddess of the Dawn.
Bacchus	Dionўsus	God of Wine.
Ceres	Dēmētēr	Goddess of the Harvest.
Cupid	Erōs	God of Love.
Diana	Artĕmis	Goddess of Hunting.
Juno	Hēra	Queen of the gods.
Jupiter	Zēūs	King of the gods.
Mars	Arēs	God of War.
Mercury	Hermēs	Messenger of the gods.
Minerva	Pallas Athēnē	Goddess of Wisdom.
Neptune	Poseidōn	God of the Sea.
Pluto	Dīs	God of the Lower World.
Proserpine	Persephŏnē Hecatē	Goddess of the Lower World

Latin.	*Greek.*	
Saturn	Chrŏnos	Ruler of the Universe before Jupiter (Zeus).
Venus	Aphrŏditē	Goddess of Love and Beauty.
Vesta	Hestia	Goddess of the Hearth.
Vulcan	Hephaestus	God of Fire.

Golden Age. The time when Saturn, after being deposed from heaven, reigned with Janus on earth. It was a period of perfect peace, innocence, and happiness.

Golden Fleece. The fleece of the winged ram Chrysomallus, the object of the expedition of the Argonauts. Athamas, King of Thessaly, had two children, Phryxus and Helle. His second wife, Ino, persecuted these children, who made their escape on the back of the ram. During the flight Helle fell off and was drowned, giving her name to the Hellespont (Sea of Helle): Phryxus arrived safely in Colchis, east of the Black Sea, where he sacrificed the ram to Zeus. He gave its golden fleece to Aeētes, King of Colchis, who hung it in a grove sacred to Arēs (Mars). Jason and Orpheus afterwards stole it.

The myth of the Golden Fleece probably arose from the fact that traders from Greece to Asia secured large fortunes by their cargoes of wool.

Gordian Knot. Gordius, a peasant, being chosen king of Phrygia, dedicated his agricultural implements to Zeus, and fastened them to a beam by an intricate knot. An inscription stated that the man who should undo the knot would be the lord of Asia. Alexander the Great cut it with his sword.

To cut the Gordian knot means to overcome a difficulty by bold and unusual measures.

> Turn him to any cause of policy,
> The Gordian knot of it he will unloose.
> (*Henry V.* I. i.)

Gor'gons. Three sisters, of whom Medusa is the best known. Her face, surrounded by serpents, turned into stone all who beheld it. Perseus killed Medusa and gave the head to Minerva, who placed it in the middle of her shield (*Comus*, 447).

The Gorgons stand metaphorically for hideous ugliness.

Gracchus (grak'-us). Caius Gracchus and Tiberius Gracchus became Tribunes of the people 133 B.C. and 123 respectively. They introduced revolutionary changes, and both lost their lives in public riots.

Cornelia, their mother, is a type of devoted motherhood.

Graces. Three sisters — Aglaea, Thalīa, and Euphrosȳnē—daughters of Venus, and her constant attendants. They had a temple in common with the Muses. They are taken by the poets as symbols of youth and beauty.

Grādīvus (gra-di'-vus). Another name for Mars, the god of War.

Harmŏnĭa (har-mon'-e-a), or **Hermĭŏne** (her-mi'-on-e). The wife of Cadmus, King of Thebes. She and Cadmus, after many misfortunes, were changed into serpents in their old age (Matthew Arnold, *Empedocles on Etna*).

Harpies. Monsters with a woman's head and a bird's body. They were sent to torment mortals

who had incurred the anger of the gods. They came to feasts, eating what they could and defiling the rest. They represent greed personified.

Hēbē (he-be). The ever-young and beautiful daughter of Juno. She was the cupbearer of the gods. After Hercules was admitted into heaven she became his wife.

Hĕbrus (heb′-rus). A river in Thrace, now the Maritza, into which the Bacchanalian women threw the body of Orpheus after they had killed him (*Lycidas*, 61).

Hĕcătē (hek′-at-e). Another name for Proserpine, the wife of Pluto, the ruler of the lower world. Shakespeare pronounced the word in two syllables, *Hĕcăt*. She is identified with Diana on earth, and the goddess of the moon in the sky.

> And we fairies, that do run
> By the triple Hecate's team.
> (*Midsummer Night's Dream*, v. i.)

Hecatompylos (hek′-at-om-pi′-los) (a hundred gates). A city in Persia, not far from Teheran. (*Paradise Regained*, iii. 287.)

Hec′tor. The bravest of the sons of Priam, King of Troy. He was killed in the Trojan War by Achilles, who fastened his body to his chariot and dragged it three times round the walls of the city. Hector appears in Shakespeare's play of *Troilus and Cressida*. It is difficult to see how the modern word *hector*, meaning *bully*, can be derived from this brave and modest hero.

Hĕcŭba (hek′-u-ba). The second wife of Priam, King of Troy. She was the mother of nineteen

children, of whom five sons—Hector, Troilus, Paris, Deiphobus, and Helenus — and one daughter, Cassandra, appear in Shakespeare's play of *Troilus and Cressida.* When Troy was sacked, her husband was murdered in her presence by Pyrrhus, son of Achilles. She was made a slave to Ulysses, was changed into the form of a dog, and threw herself into the sea.

Helen (hel′-en). The daughter of Jupiter and Leda, the wife of Tyndarus. She is well known as the most beautiful woman of antiquity. She became the wife of Menelaus, King of Sparta, whom she left for the sake of Paris, the Trojan prince, and thus caused the Trojan War. After the death of Paris she married his brother Deiphobus, and when Troy had fallen she was restored to her first husband Menelaus.

> I had great beauty: ask thou not my name:
> No one can be more wise than destiny.
> Many drew swords and died. Where'er I came
> I brought calamity.
>
> (TENNYSON, *A Dream of Fair Women.*)

Hĕlĭcon (hel′-i-kon). A mountain in Boeotia sacred to Apollo and the Muses.

Hĕlots (hel′ots). The original inhabitants of Sparta, reduced to a state of bondage by their conquerors. They were rustic labourers, treated with great cruelty and contempt. When they became too numerous, numbers of them were massacred. The Spartans at their feasts would give these Helots excess of wine, to teach their sons the evils of drunkenness. The word is metaphorically used for a degraded slave.

Hercules (her'-ku-leez) (in the Greek, Heraclēs). Son of Jupiter and Alcmena. He was the strong man of antiquity; like Perseus, he devoted his strength to the betterment of the world. After death he became the god of strength, and received in marriage Hēbē the cupbearer of the gods. Juno hated him and sent two snakes to destroy him in his cradle, but he strangled both. By the decree of Jupiter he became a servant to Eurystheus, King of Argos, by whose orders he had to perform the following tasks :—

(i.) To kill the lion which ravaged Nemaea.

(ii.) To destroy the many-headed Hydra of Lerna.

(iii.) To capture alive the brazen-footed stag of Diana.

(iv.) To capture alive the wild boar of Erymanthus.

(v.) To clean the stables of Augeas.

(vi.) To kill the Stymphalian birds that consumed human flesh.

(vii.) To capture alive the wild bull which was devastating Crete.

(viii.) To capture the mares of Diomedes, which fed on human flesh.

(ix.) To obtain the girdle of Hippolyta, Queen of the Amazons.

(x.) To kill the three-bodied monster Geryon, King of Gades, and to capture his oxen which fed on human flesh.

(xi.) To obtain the golden apples from the garden of the Hesperides.

(xii.) To bring alive from Hades the three-headed dog Cerberus.

He also assisted in the destruction of the Centaurs, captured Troy, rescued Hesione from the sea-monster sent by Neptune, and assisted Jupiter in his war against the giants. He came to the end of his mortal labours in the following manner: Nessus, a Centaur, attempted to carry off Hercules' wife Dejanira, whereupon Hercules shot him with a poisoned arrow. Nessus, when dying, gave Dejanira his blood-stained garment, telling her that it had the power of restoring love. Once, when jealous, Dejanira sent the tunic to Hercules; the poison entered into his system, and he would have died had not Jupiter taken him to heaven, where he became a god.

Hermes (her′-meez). The Greek deity corresponding to the Latin Mercury, but with many additional functions. As the god of secrets he has given us the word "hermetically."

Hermĭŏnē (her-mi′-on-e). Another form of Harmonia, the wife of Cadmus.

Hēro (he′-ro). A priestess of Venus at Sestos on the European side of the Hellespont (the Dardenelles). She was beloved by Leander, who swam nightly from Abydos to visit her. One stormy night he was drowned and Hero destroyed herself. She and Leander are types of faithful lovers.

> The winds are high on Helle's wave,
> As on that night of stormy water,
> When Love, who sent, forgot to save
> The young, the beautiful, the brave,
> The lonely hope of Sestos' daughter.
>
> (BYRON, *Bride of Abydos*, ii. 1.)

Hēsĭod (he′-se-od). A Greek poet (about 735

B.C.). He was born at Ascra in Boeotia. His chief poem was "Works and Days."

Hēsĭŏnē (he′-si-on-e). A sister of Priam, King of Troy. Her father Laomedon broke faith with Neptune, who sent a sea-monster to which Hesione was exposed to be devoured. Hercules rescued her and gave her in marriage to his friend Telamon.

Hespĕrĭdes (hes-per′-id-eez). The daughters of Hesperus, who, on an island to the west of Mt. Atlas, guarded the golden apples given by Terra (the Earth) to Juno on her marriage with Jupiter. They were assisted in their task by the dragon Ladon. (*Comus*, 982.)

Hespĕrus (hes′-per-us). The son of Cephalus and Aurora, who after death became the evening star.

Hippŏcrēnē (hip-pok-re′-ne). (Horse's fountain.) A fountain near Mt. Helicon, sacred to the Muses. It is said to have sprung up when the ground was struck by the Muses' winged horse Pegasus.

It is invoked by poets to give them inspiration.

Hippŏlyta (hip-pol′-it-a). Queen of the Amazons, conquered by Theseus and afterwards married to him. It was one of the tasks of Hercules to obtain her girdle. She appears with Theseus in *The Midsummer Night's Dream.*

Homer (ho′-mer). The Greek author of two great epic poems, the *Iliad* and the *Odyssey.* The *Iliad* describes the siege of Troy by the Greeks; the *Odyssey* treats of the ten years' wandering of Odusseus, the Greek name for Ulysses. Nothing is known of Homer. Milton calls him "Blind Melesigenes" (*Paradise Regained*, iv. 259). He is also called the Maeonian bard, because some say that he was born

in Maeonia, the early name for Lydia in Asia Minor.

Horace. Quintus Horatius Flaccus (65–8 B.C.). A famous Latin poet. He lived under the protection of Mecaenas at the court of Augustus, where he wrote lyrical poems and Satires. He was a friend of Virgil.

Hours. Three sisters, the goddesses who presided over the changes of seasons, and kept watch at the gates of heaven.

Hy̆acinth (hi′-a-sinth). A beautiful youth of Sparta, beloved by Apollo and accidentally killed by him with a blow from a quoit. From his blood sprang up the flower bearing his name (Milton, "On the Death of a Fair Infant," 25).

Hy̆ades (hi′-a-deez). A group of stars whose rising was accompanied with rain. They were the daughters of Atlas. They so grieved for the loss of their brother Hyas that they pined away. Jupiter, as a reward to them for having nursed Bacchus in his infancy, made them constellations. They were sisters to the Pleiades.

> When
> Thro' scudding drifts the rainy Hyades
> Vext the dim sea.
>
> (TENNYSON, *Ulysses*, 10.)

Hy̆bla (hi′-bla). A mountain in Sicily abounding in flowers and bees, and famous for its honey. It is used metaphorically for sweetness.

> But for your words, they rob the Hybla bees,
> And leave them honeyless.
>
> (*Julius Caesar*, v. i. 34.)

Hȳdra (hi′-dra). A serpent, especially the Hydra which Hercules killed at Lerna in Argolis. It was a many-headed beast and as Hercules struck off one head, another (some accounts say two) sprang up in its place. He applied red-hot irons and seared each wound, eventually killing the monster.

Hȳlas (hi′-las). A beautiful youth of Argos who accompanied Hercules in the voyage of the Argonauts. He was carried off by nymphs and vainly sought by Hercules. He is an example of male beauty.

> In order stood
> Tall stripling youths rich clad, of fairer hue
> Than Ganymed or Hylas.
> (*Paradise Regained*, ii. 353.)

Hȳmen (hi′-men). The god of marriage. He is frequently introduced as a character into masques. He appears in the last act of *As You Like It.*

Hȳmettus (hi′-met-us). A mountain near Athens celebrated for its honey. As Athens was considered the seat of learning it is metaphorically used in that sense.

> There flow'ry hill Hymettus with the sound
> Of bees' industrious murmur oft invites
> To studious musing.
> (*Paradise Regained*, iv. 247.)

Hȳpĕrīon (hip-e′-ri-on or hi′-per-e-on). The son of Titan and the earth, the father of the sun, and often used for the sun itself. It is a term for magnificent beauty.

> So excellent a king ; that was, to this,
> Hyperion to a satyr.
> (*Hamlet*, i. ii.)

Hyrcānĭa (hir-ka′-ne-a). A wild and savage district beyond the Caspian Sea, abounding in tigers. Hyrcanian beast (*Hamlet*, II. ii.) means a tiger.

Īcărus (i′-kar-us). Son of Daedalus, who escaped from Crete by flying. Icarus accompanied his father, but, as he flew too near the sun, the wax which fastened his wings melted, and he was drowned. He gave his name to that part of the Mediterranean called the Icarian Sea.

Īda (i′-da). A mountain near Troy (Tennyson's *Œnone*).

Īdălĭum (i-dal′-e-um). A town in Cyprus sacred to Venus. Hence Idalian is a term used metaphorically for *amorous*.

Īlissus (i-lis′-us). A river flowing through Athens; it is therefore used symbolically for learning.

Īlĭum (i′-le-um), or **Ilion** (i′-le-on). The fortress of Troy. The word is often used for Troy itself.

Illyrĭa (il-lir′-re-a). A district on the eastern coast of the Adriatic.

> Far, far from here,
> The Adriatic breaks in a warm bay
> Among the green Illyrian hills . . .
> And there, they say, two bright and aged snakes,
> Who once were Cadmus and Harmonia,
> Bask in the glens.
>
> (MATTHEW ARNOLD, *Empedocles on Etna.*)

Ilva. The ancient name of Elba, then noted for iron.

> Eight hundred slaves
> Sicken in Ilva's mines.
>
> (MACAULAY'S *Lays*, "Horatius," 303.)

Iolcos (i′-ol-kos). A town in Thessaly where

Jason and the Argonauts embarked when starting on the quest for the Golden Fleece.

Īphĭgĕnīa (if-e-je-ni′-a). The daughter of Agamemnon and Clytemnestra. When Diana, in anger for the loss of her stag killed by Agamemnon, demanded a sacrifice, Iphigenia was about to be offered, when the goddess substituted an animal in her stead, and carried her off to be her priestess in Tauris, the modern Crimea.

> Dimly I could descry
> The stern black-bearded kings with wolfish eyes,
> Waiting to see me die.
> . . . . . .
> The bright death quiver'd at the victim's throat;
> Touch'd; and I knew no more.
>
> (TENNYSON, *A Dream of Fair Women.*)

Īris (i′-ris). The goddess of the rainbow: the messenger of the gods (*Tempest*, IV. i.).

Ismēnus (is-me′nus). A river of Boeotia near Thebes, hence Ismenian often stands for Theban. The Ismenian steep (*Paradise Regained*, iv. 575) stands for Cadmea, the Theban citadel, from which the Sphinx threw herself when her riddle was guessed.

Ĭthăca (ith′-ak-a). An island off the west of Greece, the home of Ulysses. Hence Ulysses is often called the Ithacan.

Iūlus (i-u′-lus). Another name for Ascanius, the son of Aeneas. He gave his name to the Julian clan at Rome.

Ixīon (ix-i′-on). One of the Lapithae, a Thessalian tribe. He was the father of Pirithous. He attempted to carry off Juno, the wife of Jupiter. Jupiter prepared a cloud to take the form of Juno,

and Ixion became the father of the Centaurs. He was punished in the Lower World by being attached to an ever-revolving wheel.

Jānĭculum (ja-nik′-u-lum). A long ridge of hills at Rome on the right bank of the Tiber.

> Out spake the Consul roundly:
> "The bridge must straight go down;
> For, since Janiculum is lost,
> Nought else can save the town."
> (MACAULAY'S *Lays*, "Horatius," 150.)

Jānus (ja′-nus). An ancient king of Latium whose kingdom Saturn shared when he was expelled from heaven. The period of their reign was called the Golden Age, when the earth produced all things by itself and universal peace prevailed. He afterwards became a god with a temple at Rome, which was open in time of war, and closed in time of peace. His temple was closed only twice before the accession of Augustus, 31 B.C., once in the reign of Numa, the second king of Rome (715–672 B.C.), and not again till the conclusion of the First Punic War (241 B.C.). He is represented with two faces looking in opposite directions.

> The cohort bright
> Of watchful Cherubim. Four faces each
> Had, like a double Janus.
> (*Paradise Lost*, xi. 129.)

Jāson (ja′-son). The leader of the expedition of the Argonauts to Colchis in search of the Golden Fleece of the ram that carried Phryxus across the sea. By the help of Medea, Jason secured it, and, after a return journey full of adventures, he conveyed it to his home in Iolcos.

[Portia's] sunny locks
Hang on her temples like a golden fleece;
Which makes her seat of Belmont Colchos' strand,
And many Jasons come in quest of her.
(*Merchant of Venice*, I. i.)

Jūno (ju′-no). Daughter of Saturn. Wife and sister of Jupiter. Her Greek name is Hēra or Hērē. She was one of the three goddesses who laid claim to Discord's golden apple. She was the special protectress of women, and was invoked at marriages. She is represented as riding in a chariot drawn by peacocks.

Honour, riches, marriage-blessing,
Long continuance, and increasing,
Hourly joys be still upon you!
Juno sings her blessings on you.
(*Tempest*, IV. i.)

Jupiter (ju′-pit-er). Son of Saturn. The supreme ruler of Earth and Heaven. His Greek name was Zeus. It had been foretold that Saturn would be dethroned by one of his sons; to prevent this he devoured his male offspring at birth. Jupiter, however, was preserved, and hidden on earth. When he attained maturity he made war on Saturn, deprived him of his sovereignty, and divided his possessions. He gave the Sea to Neptune, the Lower World to Pluto, reserving the Heavens and Earth for himself. His weapon was the thunderbolt.

Labyrinth. The maze constructed by Daedalus in Crete in which the Minotaur was confined. Theseus, aided by Ariadne, threaded the maze and killed the Minotaur.

Lāertes (la-er′-teez). Father of Ulysses, King of Ithaca, the husband of Penelope.

Lāŏcŏon (la-ok′-o-on). Son of Priam and Hecuba, a priest of Neptune at Troy. He strongly opposed the entrance of the Wooden Horse into the city. After he had hurled his javelin at the horse, Minerva, to whom it was dedicated, sent two serpents which devoured him and his two sons. There is a famous group of statuary illustrating this event.

Lāŏdămīa (la-od-a-mi′-a). The wife of Protesilaus, who was the first to land at Troy, and, as such, was the first to be killed. She prayed that she might see him once again, and he was restored to her for three hours. Then she died with him. Wordsworth has a poem on the subject:

> Such grace hath crowned thy prayer,
> Laodamia, that at Jove's command
> Thy husband walks the paths of upper air:
> He comes to tarry with thee three hours' space;
> Accept the gift: behold him face to face!
>
> (WORDSWORTH, *Laodamia.*)

Lapĭthae (lap′-i-the). A tribe of Thessalians. When their king Pirithous was married to Hippodamia, the Centaurs, who were invited to the feast, attempted to carry off the bride. In the fight which ensued the Lapithae exterminated the Centaurs.

> They see the Centaurs
> On Pelion . . . . in wild pain
> They feel the biting spears
> Of the grim Lapithae, and Theseus, drive,
> Drive crashing through their bones.
>
> (MATTHEW ARNOLD, *The Strayed Reveller.*)

Lătĭum (la′-she-um). The ancient name for the district in which Rome is situated. The inhabitants were called Latins.

Latmos (lat′-mos). A mountain in Caria in Asia Minor where Endymion, beloved by the Moon, lay in a perpetual sleep (Keats, *Endymion*).

Lātōna (la-to′-na), or **Leto.** The mother of Apollo and Diana. Juno forbade the Earth to give Latona a resting-place. The floating island Delos was chained down amongst the Cyclades and there the children were born.

Lēander (le-an′-der). A youth of Abydos who nightly swam the Hellespont to visit Hero in Sestos. One night the guiding light in Hero's tower was extinguished and Leander was drowned. When Leander's dead body was discovered Hero threw herself from her tower and was killed. He is the type of a faithful lover. Shakespeare makes the rustic players miscall the lovers in *A Midsummer Night's Dream*, v. i. :

> *Pyramus.* And, like Limander, am I trusty still.
> *Thisbe.* And I like Helen, till the Fates me kill.

Lēda (le′-da). The wife of Tyndarus, King of Sparta. She was beloved by Jupiter in the form of a swan, and gave birth to two eggs, from which issued Helen, Clytemnestra, Castor, and Pollux.

Lem′nos. An island in the Aegean Sea, sacred to Vulcan because he alighted there after a nine days' fall from heaven. In Lemnos Prometheus stole the fire from Vulcan's forge and so incurred the wrath of Jupiter.

Ler′na. A district in Argolis in Peloponnesus. Here Hercules killed the many-headed Hydra.

Les′bos. An island in the Aegean Sea. It was colonised by Aeolians. The poetess Sappho (some-

times called the tenth Muse) as well as the poet Alcaeus and the bard Arion were born here. Hence the term Aeolian is associated with poetical literature.

Lēthē (le′-the). The river of forgetfulness in the Lower World. After purified souls had spent a thousand years in Elysium, they were taken to drink of the Lethe before being sent to earth to commence another life.

Leucŏthĕa (lu-koth′-e-a). The name given to Ino, daughter of Cadmus, and wife of Athamas, King of Thessaly. She fled from her husband with her son Melicerta, and throwing herself into the sea she became a sea-goddess, by name Leucothea. She is identified with Matuta, another name for the goddess of the morning, whence we derive our word *matutinal*. (*Comus*, 875.)

Līber (li′-ber). Another name for Bacchus, the god of wine, so called because wine was considered to liberate men from cares and anxieties.

Lĭgēa (lij-e′-a). One of the Sirens. (*Comus*, 880.)

Lĭtўersĕs (lit-e-er′-seez). A son of Midas, King of Phrygia. He challenged strangers to a reaping contest, and put them to death if unsuccessful. Hercules was the winner in such a contest, and killed Lityerses. The Lityerses' song, which was sung by reapers when at work, was composed to celebrate the death of the tyrant. (Matthew Arnold, *Thyrsis*, 184.)

Lūcifer (lu′-sif-er) (the Light-Bringer). The morning star.

Lūcrētius (lu-kre′-she-us) (96–55 B.C.). A famous Latin poet, whose chief work, *De rerum Natura* (On the Nature of Things), treats of natural philosophy

from the Epicurean point of view. He committed suicide.

Lŭpercālia (lu-per-ka′-le-a). The feast of Pan, the god of agriculture and fertility. It was celebrated at Rome in February, when the priests of Lupercus (protector from wolves) ran about the streets striking with a wand the women that they met, to avert the curse of barrenness (*Julius Caesar*, I. i.).

Lycāeus (li-se-us). A mount in Arcadia where Jupiter and Pan were worshipped. Like all Arcadian names the word is used to express a place where the simple pastoral life is lived.

Lycēum (li-se′-um). A gymnasium near Athens where Aristotle, the Peripatetic philosopher, taught. The word is used to express a place of learning (French *Lycée*, equivalent to a place of secondary education).

Lydĭa (lid′-e-a). A country in Asia Minor, formerly ruled over by Croesus. There the Doric dialect was spoken. As many of the Greek poets wrote in Doric, the word is used of poetry :—

> And ever against eating cares,
> Lap me in soft Lydian airs.
>
> (*L'Allegro*, 136.)

Maeander (me-an′-der). A river of Asia Minor flowing into the Aegean Sea. Its winding course has given us the word *meander*.

Maenad (me′-nad). A term applied to the Bacchanalian women, from a Greek word meaning *frenzied*.

Maeŏnĭa (me-o′-ni-a). An ancient name for Lydia in Asia Minor. The adjective Maeonian is equivalent to poetical. It is applied to Homer.

Argument worthy of *Maeonian* quill.
(*Faerie Queene*, II. x. 3).

Maeōtis (me-o′-tis). The ancient name of the Sea of Azoff.

Maia (mi′-a). The mother of Mercury. She was the brightest star in the constellation of the Pleiades.

Mānes (ma′-neez). The spirits that inhabited the the Lower World.

Mănĭus (man′-e-us). A Roman consul who conquered the Samnites and Sabines (290 B.C.), and Pyrrhus, King of Epirus (275 B.C.). He enjoyed three triumphs. His full name was Manius Curius Dentatus.

Hurrah! for Manius Curius,
The bravest son of Rome,
Thrice in utmost need sent forth,
Thrice drawn in triumph home.
(MACAULAY'S *Lays*, "Prophecy of Capys," 249.)

Man′lius. A Roman who saved the Capitol at Rome from capture by the Gauls under Brennus, 390 B.C., being warned of their approach by the cackling of some geese. He was afterwards accused of aiming at kingly power, and was thrown from the Tarpeian rock.

Mar′athon. A village of Attica ten miles from Athens, where 10,000 Athenians and 1000 Plataeans, under Miltiades, defeated an enormous host of Persians under Datis and Artaphernes (490 B.C.).

Mărĭus (marry′-us) (155–86 B.C.). Caius Marius, a Roman general who in politics took the side of the people. He was consul seven times After defeating Jugurtha (105 B.C.), the Teutons (102 B.C.), and the Cimbri (101 B.C.), he waged civil war with Sulla, the champion of the Senate.

Mars (Mavors), the god of war. The Greek name is Ares. He is also known as Gradivus. He was the father of Romulus, the founder of Rome.

Marsyas (mar′-se-as). A Phrygian satyr, who challenged Apollo to a trial of skill upon the flute. Being defeated, he was flayed alive.

Mausōlus (mau-so′-lus). A king of Caria, to whose memory his wife Artemisia built the famous tomb of Halicarnassus (353 B.C.). This has given us our word *mausoleum.* The tomb was one of the seven wonders of the world. The others were—

The Colossus of Rhodes.
The Statue of Jupiter at Olympia.
The Pharos (Lighthouse) of Egypt.
The Temple of Diana at Ephesus.
The Pyramids of Egypt.
The Walls and Hanging Gardens of Babylon.

Mēdēa (me-de′-a). A sorceress, daughter of Aeetes, King of Colchis, at the east of the Black Sea. When Jason arrived in search of the Golden Fleece, Medea helped him to obtain it. When her father followed her, she delayed the pursuit by cutting her brother Absyrtus to pieces, and dropping the limbs. As Aeetes stopped to collect the fragments, she escaped, and accompanied Jason to Iolchos. There she restored his youth to Jason's aged father, Aeson. When Jason took a second wife, Medea married Aegeus, King of Athens, and, later, returned to Colchis, her first home.

Mĕgāera (meg-e′-ra). One of the Furies who were sent to punish those guilty of human crimes. Her sisters were Alecto and Tisiphone. They represent the force of conscience.

Mĕlēsigĕnēs (mel-e-sig′-en-eez). A name for Homer, because he was said to have been born near the river Meles, in Ionia, near Smyrna.

> Blind Melesigenes thence Homer call'd,
> Whose poem Phoebus challeng'd for his own.
>
> (*Paradise Regained*, iv. 259.)

Mĕlĭbāeus (mel-e-be′-us). A name, like Corydon and Thyrsis, applied in poetry to a shepherd leading a simple pastoral life.

Mem′non. King of Aethiopia. Son of Tithonus and Aurora (the Dawn), distinguished for his beauty. He helped the Trojans against the Greeks, and was killed by Ulysses. A statue was raised in his honour at Thebes, in Egypt, which was called the vocal Memnon, because at dawn, when Aurora kissed her son, Memnon acknowledged her salutation with a musical note.

Memphis (mem′-fis). Formerly the capital of Egypt. Hence *Memphian* is a general term for Egyptian.

Mĕnĕlāus (men-el-a′-us). King of Sparta. He became the husband of Helen who caused the Trojan War. He was the son of Atreus and hence was called Atrides. He and his brother Agamemnon were the commanders-in-chief of the Greek army.

Mer′cury. The son of Maia. He was the messenger of the gods. His Greek name was Hermēs. He was the god of trade and the befriender of robbers. He is represented with a herald's staff (*caduceus*), "the opiate rod," with which he conducted souls to the Lower World.

Mĕrŏē (mer′-o-e). An island in the Upper Nile, now Atbara.

Where the shadow both way falls,
Meroë, Nilotic isle.
(*Paradise Regained*, iv. 71.)

Mĭdas (mid′-as). King of Phrygia. Two tales are told of him. Bacchus, to whom he had shown hospitality, granted his request that all that he touched should become gold. When he found that even his food became gold and that he was in danger of starvation, he prayed to have the power removed. He was told to bathe in the river Pactolus, the sands of which became golden.

Midas was appointed umpire in a musical contest between Pan and Apollo, and decided in favour of Pan. To punish his lack of discrimination Apollo gave him the ears of an ass. His barber, bursting with the secret, but afraid to confide in any one, dug a hole in the ground and whispered into it, "King Midas has ass's ears." The crop which grew up, when swayed with the wind, repeated the words, and the secret of Midas was revealed to the world.

Mĭlō (mil′-o). A celebrated athlete who tried to rend asunder a cleft oak. The parts closed on his hands, holding him firm till he was devoured by wild beasts.

Mincĭus (min′-se-us). A river in Northern Italy, near Mantua, where the poet Virgil was born. It is often invoked as if it were the source of poetry.

Mĭnerva (min-er′-va). The goddess of wisdom, of arts and sciences, of spinning and weaving. Her Greek name was Pallas Athēnē. The olive was sacred to her because in a dispute with Neptune she caused the olive—the symbol of peace—to spring up, as the most serviceable gift to man. She was

one of the three goddesses who contended for the golden apple, the prize of beauty awarded by Paris to Venus. She is represented with a shield bearing the head of Medusa.

Mīnos (mi′-nos). King of Crete, who imposed on the Athenians an annual tribute of youths and maidens to be devoured by the Minotaur.

Mīnōtaur (min′-o-taur or mi′-no-taur). A monster with the head of a bull and a human body. He was the offspring of Pasiphae, wife of Minos, and a bull. He was confined in a labyrinth where he fed on human flesh until he was destroyed by Theseus.

Mnēmŏsўnē (ne-mos′-in-e). The goddess of Memory, the mother of the Muses.

Mōly. The plant, black in the root, with a flower like milk, which Hermes gave to Ulysses, to counteract the magic arts of Circe.

Morpheus (mor′-fuce). The god of dreams, the son of Sleep.

Muses. Nine goddesses who presided over poetry and the fine arts. They had their home in Boeotia (North Greece), on Mount Helicon. Mount Aonia and Mount Parnassus, with the fountains of Aganippe and Hippocrenē, were near, and all these names, together with the Muses' winged horse Pegasus, were invoked by poets to assist their inspiration. The names of the Muses with the arts over which they preside, are as follows :—

(i.) Clīo—History.
(ii.) Melpŏmĕnē—Tragedy.
(iii.) Thalīa—Comedy.
(iv.) Euterpe—Lyric poetry.
(v.) Terpsĭchŏrē—Dancing.
(vi.) Erăto—Amatory poetry.
(vii.) Polyhymnia—Rhetoric.
(viii.) Urānĭa—Astronomy.
(ix.) Callĭŏpē—Epic poetry.

Mycēnae (mi-se′-ne). A town in Argolis, the home of Agamemnon.

Myr′midons. A people of Thessaly, followers of Achilles. In modern usage a myrmidon means an underling of desperate character who carries out his master's orders without question or scruple.

Naiads (ni′-ads). Female deities presiding over springs and fountains.

Narcissus (nar-sis′-us). A beautiful youth for love of whom the nymph Echo pined away. He fell in love with his own image reflected in a fountain, and wasted away, until the gods in compassion changed him into the flower bearing his name.

Nax′os. An island in the Cyclades famous for its wine. There Bacchus found Ariadne deserted by Theseus, and translated her to the skies as the constellation of the Crown.

Neaēra (ne-e′-ra). A poetical term for a shepherdess (*Lycidas*, 69).

Nemēa (nem-e′-a). A valley in Argolis where Hercules killed the Nemean lion, and where the Nemean games were held. These with the Olympian, Pythian, and Isthmian games formed the four great annual festivals of ancient Greece.

Nĕmĕsis (nem′-es-is). A deity of the Lower World, whose function, as a goddess of justice, was to allot to each his due proportion of fortune, either good or ill. In times of excessive prosperity sacrifices were offered to Nemesis to avert misfortune.

Nepenthes (ne-pen′-thez). A drug which caused forgetfulness of sorrow.

> Nepenthe is a drug of sovereign grace
> Devised by the gods, for to assuage
> Heart's grief, and bitter gall away to chase.
> (SPENSER, *Faerie Queene*, IV. iii. 43.)

Neptune. A son of Saturn who obtained the sovereignty of the sea. He is represented with a trident and accompanied by a dolphin and a horse. The horse was sacred to him because in a dispute with Minerva he produced a war-horse as being the gift most serviceable to man. Minerva's gift of the olive —the emblem of peace—was deemed more useful.

Nereids (ne′-re-ids). Fifty beautiful sea-nymphs, daughters of Nereus and Doris, who formed the female attendants of Neptune, as the Tritons formed his male escort.

Nē′reus. A sea-god, father of the Nereids.

Nĕrō (ner′-o) (A.D. 37–68). Son of Domitius Ahenobarbus and Agrippina. He was Emperor of Rome from A.D. 54 to 68. During his reign Rome took fire and he is said to have played musical instruments during the progress of the flames. He had his mother Agrippina assassinated (*Hamlet*, III. ii.). To avert the charge of incendiarism he organised a massacre of the Christians. He killed himself when the army under Galba revolted against him (A.D. 68).

Ner′vii. A tribe in the N.W. of Gaul with whom Caesar fought a most critical battle, 57 B.C. The tribe was afterwards almost exterminated. In Mark Antony's speech over the dead body of Caesar, in Shakespeare's play of *Julius Caesar* (III. ii.), he incidentally alludes to the battle—"That day he overcame the Nervii"—to excite the people against Caesar's murderers.

Nes'sus. A Centaur who tried to carry off Dejanira, wife of Hercules, and was killed by him by means of a poisoned arrow. Nessus gave his poisoned robe to Dejanira, and this eventually caused the death of Hercules. The Nessus-shirt is used as an expression for a misfortune from which there is no escape. "The Nessus shirt of ridicule."

Nest'or. King of Pylos, the eldest and most experienced of the Greek chieftains at the siege of Troy.

Nĭŏbē (ni'-ob-e). The wife of Amphion, King of Thebes. She was the mother of twelve (or fourteen) children, and derided Latona because she had only two. These two, Apollo and Diana, resented the insult offered to their mother, and killed with their arrows all Niobe's family. Niobe wept herself to death and was transformed into a stone always wet with tears.

Like Niobe, all tears.

(*Hamlet*, I. ii.)

Nōtus (no'-tus). The warm wind from the South.

Nūma (nu'-ma). Numa Pompilius, the successor of Romulus as King of Rome. The nymph Egeria was said to be his wife and gave him advice on all matters that related to the safety of Rome.

Odysseus (od-is'-use). The Anglicised spelling of the Greek Odusseus, the hero of Homer's *Odyssey*. The Latin name is Ulysses or Ulixes.

Œnōnē (e-no'-ne). The daughter of the Phrygian river-god Cebren. She married Paris before it was known that he was the son of Priam. Paris deserted her for Helen. When he was fatally wounded he

sent for Œnone to cure him. She arrived too late and killed herself on his corpse (Tennyson, *Œnone*).

Ŏlympĭa (o-lim′-pe-a). A large plain in Elis in the Peloponnesus where the Olympian games were held every four years in honour of Zeus. Each four years that elapsed between the games was called an Olympiad and events were dated from these. The first year of the first Olympiad was 776 B.C. The Olympian games were abolished in the 293rd Olympiad, A.D. 394.

Olympus (o-lim′-pus). A mountain in Thessaly, the home of the principal gods.

Ŏphĭūchūs (of-i-u′-cus) (the Serpent-holder), also called Serpentarius. A northern constellation representing a man holding a serpent.

Orcus. Another name for Hades, the place of departed spirits.

Oreads (or′-e-adz). Mountain nymphs, the usual attendants of Diana.

Orestes (or-est′-eez). Son of Agamemnon and Clytemnestra. He murdered his mother after she had killed his father, and he was tormented by the Furies. He went to Tauris—the modern Crimea—where his sister Iphigenia was priestess. He and Pylades—one of the proverbial pairs of friends—escaped death by her means.

Orīon (o-ri′-on). A mighty hunter who was transformed into a constellation. Its rising and setting were accompanied by storms.

Ŏrontēs (or-on′-teez). The chief river of Syria.

Orpheus (or′-fuce). A famous bard of antiquity, son of the Muse Calliope. His wife was Eurydĭcē,

who died. Orpheus by the power of his lute made his way to Hades and obtained from Pluto the release of Eurydice, on condition that he should not look back at her till he reached the Upper World. He had almost arrived when a sprite imitated her voice. Orpheus immediately turned round with drawn sword and Eurydice disappeared for ever. Orpheus remained faithful to her memory. The jealous Thracian women, in one of their Bacchanalian orgies, tore him to pieces and threw his body into the Hebrus. He represents the power of Music.

> Orpheus could lead the savage race,
> And trees uprooted left their place
> Sequacious of the lyre.
>
> (DRYDEN, *Song for St. Cecilia's Day.*)

(See also *Lycidas*, 60, *L'Allegro*, 145, and *Il Penseroso*, 105.)

Ortȳgĭa (or-tij′-e-a). An island off Syracuse in Sicily, where the fountain Arethusa rises. It is invoked by poets because Sicily was the home of Theocritus and other writers of pastoral poetry.

Ovid (ov′-id). Publius Ovidius Naso (43 B.C.–A.D. 17). A Roman poet in the reign of Augustus. He wrote largely on mythological subjects, "Metamorphoses," "The Annals," "The Art of Love." He was banished to Tomi (Tomiswar) on the west of the Black Sea, where he wrote "Tristia" (Laments), and where he died.

Pactōlus (pak-to′-lus). A river of Lydia. Its sands were golden from the time that Midas bathed in it, before he had lost the power of changing into gold all that he touched.

The bottom yellow, like the golden grayle [gravel]
That bright Pactolus washeth with his streams.

(SPENSER, *Visions of Bellay.*)

Pal'atine. One of the hills on which Rome was built.

Pălēs (pal'-eez). The guardian goddess of shepherds and cattle.

Pomōna loves the orchard;
And Līber loves the vine;
And Pălēs loves the straw-built shed
Warm with the breath of kine.

(MACAULAY'S *Lays*, "Prophecy of Capys," 149.)

Pallădĭum (pal-la'-de-um). A statue of Pallas that fell from heaven during the reign of Ilus, King of Troy. As long as it remained in Troy, the city could not be taken. Ulysses and Diomedes succeeded in stealing it during the siege. It is used as a term for a safeguard. Matthew Arnold has written a poem comparing the Palladium to the soul.

Still doth the soul, from its lone fastness high,
Upon our life a ruling effluence send.
And when it fails, fight as we will, we die;
And while it lasts, we cannot wholly end.

(MATTHEW ARNOLD, *Palladium.*)

Pallas (pal'-las). The Greek goddess of wisdom and war, corresponding to Minerva of Latin mythology. Pallas Athēnē was the guardian deity of Athens. Her bird was the owl.

Pan. A god of the woods and of shepherds; he is represented as a rustic deity with the feet, horns, and ears of a goat. His festival, called the Lupercālĭa, was celebrated annually at Rome. He was in love with an Arcadian nymph named Syrinx, who was changed into reeds. From these reeds

Pan made the musical instrument called Pandaean pipe, Pan's pipe, or Syrinx. The word *panic* is derived from Pan's power of inspiring sudden, unreasonable fear.

Pandōra (pan-do′-ra) (all gifts). The first woman, created by Vulcan at the command of Jupiter and endowed with a gift from each deity. She married Epĭmēthēus (Afterthought) the brother of Prometheūs (Fore-thought). Jupiter gave Pandora a box which she was to present to her husband. When it was opened there issued forth all the ills that human beings endure, Hope alone remaining at the bottom of the box.

Păphos (pa′-fos). A city of Cyprus where was a magnificent temple of Venus. Venus took her epithet of Paphian from this city, which was sacred to her.

> Idalian Aphrodite beautiful,
> Fresh as the foam, new bathed in Paphian wells.
>
> (TENNYSON, *Œnone.*)

Parcāe (par′-se). The Fates or Destinies. Three sisters, Clotho, Lachesis, and Atropos, who determined the lot of mortals. Clotho weaved, Lachesis span, and Atropos cut the thread of life. The word means *Sparers*, the name being given in the hope that the relentless sisters might remove all allotted misfortunes.

Păris. A son of Priam, King of Troy, and Hecuba. At his birth he was exposed on Mount Ida because his mother had been warned that he would cause the destruction of Troy. He was found and brought up by a shepherd. He married the nymph Œnone. When he was feeding his sheep,

Juno, Minerva, and Venus came to him with the request that he should decide which should possess the golden apple. He assigned it to Venus, who had promised him a beautiful wife. He carried off Helen from Menelaus, King of Sparta, thus causing the Trojan War. He was killed during the siege by Philoctetes. He is said to have killed Achilles by the help of Apollo.

Parnassus (par-nas′-sus). A mountain in Phocis, North Greece, sacred to Apollo and the Muses; hence considered the home of music and poetry.

Parthĕnŏpē (par-then′-op-e). One of the Sirens, sea-maidens, who by enticing songs lured sailors to their ruin. Parthenope died, and was buried at Naples, which is sometimes called by her name.

> Be true,
> Ye winds of ocean, and the midland sea,
> Wafting your Charge to soft Parthenope.
> (WORDSWORTH, *Departure of Sir Walter Scott for Naples.*)

Parthĭa (par′-thi-a). A district east of the Caspian Sea inhabited by tribes famous for their skill in horsemanship and archery. They defeated a Roman army under Crassus (53 B.C.) and captured the eagles. These were afterwards recovered under Augustus.

Pāsĭphăē (pa-sit′-a-e). The wife of Minos, King of Crete. She was enamoured of a white bull given to Minos by Neptune, and became the mother of the Minotaur.

Pēgăsus (peg′-a-sus). The winged horse of the Muses, sprung from the blood of Medusa when killed by Perseus. With one stroke of his hoof he caused the fountain Hippocrene to flow from Mount Helicon. Bellerophon, by his aid, killed the Chimaera, but

when Bellerophon wished to ascend to heaven Pegasus threw him off and, ascending alone to the skies, became a constellation. He is used by the poets as a term for exalted verse.

Pēlēūs (pe′-luce). King of Thessaly, who married the sea-goddess Thetis. At their wedding Discord threw in the famous golden apple to be assigned to the most beautiful goddess. He was the father of Achilles.

Pēlĭon (pe′-le-on). A high mountain in Thessaly which the giants piled on the neighbouring Ossa in order to reach heaven in their war against the gods.

> Pelion and Ossa flourish side by side,
> Together in immortal books enrolled.
>
> (WORDSWORTH, *Miscellaneous Sonnets*, v.)

Pĕnātēs (pen-a′-teez). The household gods who presided over families. They are generally associated with the Lares. "Lares and Penates" had the modern meaning of "Home."

Pēnĕlŏpē (pe-nel′-o-pe). The wife of Ulysses, King of Ithaca. During her husband's absence at the siege of Troy, and in his subsequent wanderings, she was beset by numerous suitors. She promised to give each an answer when she had finished the piece of work on which she and her handmaids were employed. During the night she undid what had been done in the day, and thus she kept her suitors off till the return of Ulysses. She is the type of the domestic virtues.

Pergămus (per′-gam-us). A name for Troy.

Pĕrĭpătĕtics (per-e-pat-et′-ics) (relating to walking about). A name given to Aristotle and his followers because they taught in the *walks* of the Lyceum at Athens (384–322 B.C.).

Persĕphŏnē (per-sef′-on-e). The Greek name of Proserpine, the wife of Pluto, ruler of the Lower World.

Persĕpŏlis (per-sep′-ol-is). Formerly one of the capitals of the Persian Empire. It was situated about 35 miles north-east of the modern Shiraz.

Perseūs (per′-suce). Son of Jupiter and Danaë. He killed the Gorgon Medusa and gave her head to Minerva. He rescued Andromeda, who was exposed to be devoured by a sea-monster. After death he was placed amongst the constellations.

Phăēthon (fa′-eth-on). Son of Apollo and Clymene. He obtained permission from his father to drive the chariot of the Sun for one day. The horses ran away and the earth was nearly set on fire. Jupiter, by means of a thunderbolt, dashed him from the chariot into the river Po. His mourning sisters were changed into poplar-trees.

Phăros (far′-os). An island off Alexandria in Egypt, where the first lighthouse was built. It was considered one of the Seven Wonders of the World.

Pharsālus (far-sa′-lus). A town in Thessaly, N. Greece (now Fersala), where Caesar totally defeated Pompey (48 B.C.).

Philip. King of Macedonia, father of Alexander the Great. Demosthenes, the famous Athenian orator, delivered a series of abusive speeches against him, giving us the word Philippic. Cicero's similar speeches against Antony were also termed Philippics.

Philippi (fil-ip′-pi). A town of Macedonia, where Antony and Octavius (who was afterwards known as Octavian and Augustus) completely defeated Brutus and Cassius (42 B.C.). The town

received its name from Philip, King of Macedonia, father of Alexander the Great.

Philoctētes (fil-ok-te′-teez). A celebrated archer, a friend of Hercules, who gave him the poisoned arrows without which Troy could not be taken. On account of the noisome smell arising from a wound, he was not allowed to proceed to Troy but was conveyed to Lemnos. Thence he was summoned in the tenth year of the war, his wound was healed, and he wrought havoc amongst the Trojans. Paris was killed by him. He is the subject of a Greek tragedy.

> Philoctetes in the Lemnian isle,
> Like a form sculptured on a monument,
> Lay couched.
>
> (WORDSWORTH, *Poems of the Imagination*, iii. 12.)

Philŏmel or **Philomela** (fil′-om-el or fil-o-me′-la), daughter of Pandion, King of Athens. On account of her misfortunes she was changed into a nightingale. Athens was in Attica, therefore the nightingale is sometimes called the Attic bird.

> Lo! where the rosy-bosom'd Hours,
> Fair Venus' train, appear,
> Disclose the long-expecting flowers
> And wake the purple year!
> The Attic warbler pours her throat
> Responsive to the cuckoo's note
> The untaught harmony of Spring.
>
> (GRAY, *Ode on the Spring*, i.)

Phīnēūs (fi′-nuse). A Thracian king who possessed the gift of prophecy. He was punished with blindness for having deprived of sight his sons, against whom their stepmother, Idaea, had made a false accusation. He was tormented by the Harpies.

These monsters were driven away by the Argonauts, who also restored his sight. Phineus was killed by Hercules.

Phlĕgĕthon (fleg′-eth-on) (flaming). One of the rivers of the Lower World, running with fire.

Phōebus (fe′-bus). The Greek name for the Sun-god, identified with the Latin Apollo.

Phōenix (fe′-nix). A fabulous bird, the only one of its kind, that lived for five hundred years on a tree in Arabia. It erected for itself a funeral pile, set fire to the wood by the fanning of its wings, and was burned. From its ashes arose another Phoenix. It is a type of immortality.

> The bird of loudest lay
> On the sole Arabian tree.
> (SHAKESPEARE, *The Phoenix and the Turtle.*)

Phrўgĭa (frij-e-a). The district in Asia Minor in which Troy was situated.

Phўlē (fi′-le). A fortified village near Athens in Attica.

Phyllis (fil′-lis). The poetical name for a rustic maid leading the ideal life of Arcadian innocence and simplicity (*L'Allegro*, 86).

Pieria (pi-e′-ri-a). A district in N. Thessaly, said to be the birthplace of Orpheus and the Muses. The "Pierian spring" is used metaphorically for any source of inspiration.

> A little learning is a dang'rous thing ;
> Drink deep, or taste not the Pierian spring.
> (POPE, *Essay on Criticism.*)

Pindar (pin′-dar). A famous lyric poet of Thebes in Boeotia. He is called the "Theban

eagle." The expression "Aeolian lyre" refers to his songs. The Pindaric Ode (*e.g.* Gray's *Progress of Poesy*) takes its name from him (522–443 B.C.).

Plāto (pla′-to) (broad-shouldered). A famous Greek philosopher, a disciple of Socrates, the teacher of Aristotle and the founder of the Academic school of philosophy. He has left us in his writings an account of the tenets of Socrates (429–347 B.C.).

Plūto (plu′-to). A son of Saturn, to whom the Lower World was assigned when Saturn was deposed. He was the brother of Jupiter and Neptune, and the husband of Proserpine. His Greek name was Dis. He carried off Proserpine to his realms when she was gathering flowers at Enna in Sicily. Erebus, the god of darkness, has given a name to Pluto's kingdom, which is also called Orcus, Chaos, and Hades.

Plūtus (plu′-tus). The god of riches.

> There is my dagger,
> And here my naked breast; within, a heart
> Dearer than Plutus' mine.
>
> (*Julius Caesar*, IV. iii.)

Pollux (pol′-lux). The son of Jupiter and Leda. He was twin brother to Castor; his sisters were Helen and Clytemnestra. He was noted for his skill in boxing, as Castor was for his knowledge of horsemanship. He was one of the Dioscuri or Gemini, the great twin brethren who helped the Romans to gain the battle of Lake Regillus. When his mortal brother Castor died, Pollux obtained from Jupiter the right to spend six months with Castor in Hades, while Castor spent the other six with Pollux

on earth. The two were translated to the skies and became the constellation Gemini.

Pŏlўphēmus (polly-phe′-mus). One of the Cyclops, a one-eyed monster who fed his flocks in Sicily. He captured Ulysses and his followers, and had devoured several of them, when Ulysses intoxicated him, put out his only eye, and escaped.

Pōmōna (po-mo′-na). The goddess of fruit trees.

Pom′pey. The great rival of Caesar, with whom he waged civil war, and by whom he was defeated at the battle of Pharsalia (48 B.C.). He was specially renowned for his success in the war against Mithridates, King of Pontus, in Asia Minor. He was murdered when endeavouring to land in Egypt.

Pon′tus. A district bordering on the Black Sea which was formerly called Pontus Euxinus or The Euxine. It was ruled over by Mithridates, called by Milton (*Paradise Regained,* iii. 36) the "Pontic king," whom Pompey defeated (66 B.C.).

Porsĕna (por-sen′-a). King of Etruria, a district near Rome. He made war on the Romans to compel them to receive back the Tarquins. The incidents of Horatius Cocles defending the Sublician Bridge, and of Cloelia, the maiden hostage who escaped from Porsena by swimming the Tiber, occur in this siege. *Lars,* the title which usually precedes Porsena's name, is equivalent to *King.*

Portūnus (por-tu′-nus). The god of harbours. His mother Ino, fleeing from the frenzy of her husband Athamas, threw herself with her son Melicerta into the sea. They then became sea-deities, Ino taking the name Leucothea, and Melicerta that of Portunus.

By Leucothea's lovely hands,
And her son that rules the strands.
(*Comus*, 875.)

Prĭăm (pri′-am). King of Troy. His wife was Hecuba, the mother of many children. The best known are Hector, Paris, Troilus, and the prophetic Cassandra. He was killed by Pyrrhus at the taking of the city (*Hamlet*, II. ii.).

Prŏcris (prok′-ris). The wife of Cĕphălus, a hunter, to whom she gave Diana's present of a dart which never missed its aim. Cephalus was accustomed, when fatigued with hunting, to go into the woods and call for Aura (a refreshing breeze). Procris, fearing that Aura might be a rival, hid herself in order to watch. Cephalus, hearing her movements and suspecting the presence of a wild beast, threw his unerring dart and killed Procris. Cephalus and Procris are types of faithful lovers.

Not Shafalus to Procrus was so true.
As Shafalus to Procrus, I to you.
(*Midsummer Night's Dream*, v. i.)

Prŏcrustes (prok-rus′-teez) (the Stretcher). A robber of Attica killed by Theseus. He had a bed in which he compelled all travellers to lie. If the bed was too short, he cut the traveller down to fit it; if it proved too long, the victim was stretched to the required length.

Prŏmēthēus (prom-e′-thuce) (Forethought). The son of Iapetus, one of the Titans, and the sea-nymph Clymene. He stole fire from heaven to benefit mankind. As a punishment, Zeus had him chained to Mount Caucasus, where a huge vulture preyed on his liver which never ceased to grow. He was

rescued by Hercules. The name means Forethought.

Proserpine (pros′-er-pine). The daughter of Ceres, goddess of the harvest. Her Greek name was Persĕphŏnē. She was gathering flowers at Enna in Sicily when Pluto, king of the Lower World, carried her off. Jupiter, in pity for Ceres' grief at the loss of her daughter, allowed Proserpine to spend six months with her mother in the Upper World, and Ceres to spend the other six with Proserpine in Hades.

Prōtēūs (pro′-tuce). A sea-god who acted as shepherd to Neptune's sea-calves. He fed them on the island of Carpathus in the Aegean Sea. He possessed the gift of prophecy. He has given us the word *Protean* because he had the power of changing his form at will.

> By hoary Nereus' wrinkled look
> And the Carpathian wizard's hook.
>
> (*Comus*, 871.)

Psȳchē (si′-ke) (the Soul). A nymph whom Cupid, the god of love, married. Venus, the mother of Cupid, put her to death because she had robbed the world of her son. Jupiter, at Cupid's request, restored her to life and granted her immortality. She represents the Soul personified (see *Comus*, 1005).

Punic (pu′-nic). The Latin adjective for Carthaginian. The three Punic Wars were fought between Rome and Carthage. The first, chiefly a war on the sea from 264 to 241 B.C., resulted in the loss of Sicily and the Carthaginian navy; the second began

218 B.C. with the invasion of Hannibal and his three great victories of Trebia, Trasimene, and Cannae; it ended with the defeat of the Carthaginians at Zama 202 B.C.; the third began 149 B.C. and finished with the destruction of Carthage and the division of its territories 146 B.C.

Pygmălĭon (pig-mal′-ĭ-on). A sculptor of Cyprus who fell in love with a female statue which he had carved. Venus, in answer to his prayer, endowed it with life.

Pygmies. Dwarfs in India, Arabia, or Thrace, of the height of a *pugme* (13½ inches), on whom the cranes continually made war. (*Paradise Lost*, i. 575.)

Pyrrha (pir′-rah). The wife of Deucalion. She escaped with him in the great flood. She was instructed to throw stones behind her, and these became women.

> As a real woman, lineal indeed
> From Pyrrha's pebbles.
>
> (KEATS, *Lamia.*)

Pyrrhus (pir′-rus) or **Neoptolemus.** Son of Achilles. He took part in the siege of Troy and at its fall murdered King Priam in the presence of Hecuba, the queen (*Hamlet*, II. ii.).

Another Pyrrhus was king of Epirus, who invaded Italy in 280 B.C., and, after winning two victories with great loss to himself, was defeated at Beneventum, 275 B.C. He was the first to fight against the Romans with elephants. A Pyrrhic victory is one that is won at such a cost as to resemble a defeat.

The Greek shall come against thee,
The conqueror of the East.
Beside him stalks to battle
The huge earth-shaking beast.
(MACAULAY'S *Lays*, "The Prophecy of Capys," xxiv.)

Pythag'oras. A famous Greek philosopher (about 580–500 B.C.). He was born at Samos, but migrated to Magna Graecia, a district of Greek colonies in the south of Italy. At Crotona, in this district, he founded the Pythagorean School of Philosophy, based chiefly on religious and moral teaching. He is said to have been the first to teach the doctrine of the transmigration of souls.

Pyth'ian. (i.) A surname of Apollo, the slayer of Python the serpent which tormented Latona.

(ii.) The Pythian games, one of the four national festivals of Greece, celebrated—in honour of Apollo—every four years at Delphi.

Quĭrīnus (qui-ri'-nus). The name by which Romulus, the founder of Rome, was worshipped after his death.

Quĭrītēs (qui-ri'-teez). The name by which Roman citizens were addressed in their civil capacity.

Rĕgŭlus (reg'-u-lus). A Roman general (about 300–250 B.C.). He was taken prisoner in Africa in the First Punic War, 255 B.C. He was sent by the Carthaginians to Rome to ask for peace, but he counselled war. In fulfilment of a promise given, he returned to Carthage, where he is said to have been most cruelly put to death.

Rĕmus (rem'-us). The brother of Romulus, the founder of Rome. In a dispute between the brothers, Remus was killed.

Rhĕa (re′-a). (i.) The wife of Saturn, mother of Jupiter, Neptune, Pluto, Juno, Vesta, and Ceres.

(ii.) The mother by Mars of Romulus and Remus.

Rōmŭlus (rom′-u-lus). Son of Mars and the priestess Rhea Silvia. He and his brother Remus were thrown into the Tiber at birth, but were rescued, and, it is said, suckled by a wolf. On arriving at manhood they founded Rome (753 B.C.). In a dispute Romulus killed Remus. The inhabitants of the new city were male refugees from the neighbouring states, until Romulus carried off the Sabine women who had come to see the games. After his death Romulus was deified and worshipped under the name of Quirinus. He was the first of the seven kings of Rome, of whom Tarquin the Proud was the last.

Rūbĭcon (ru′-bik-on). A small river in Italy near Rimini (perhaps the modern Fiumicino). It formed the boundary between Italy and Cisalpine Gaul. Caesar, when ordered to disband his army, disobeyed, and crossed the Rubicon (49 B.C.) from Gaul into Italy, thus causing the civil war between himself and Pompey. "Crossing the Rubicon" is a metaphorical way of expressing the taking of a momentous decision.

Sălămis (sal′-am-is). An island in the Saronic Gulf (Gulf of Aegina) belonging in ancient times to Athens. It was the scene of a naval battle between the Greeks under Themistocles and Eurybiades and the Persians under Xerxes (480 B.C.). The Persians were totally defeated.

A king sat on the rocky brow
Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men in nations;—all were his,
He counted them at break of day,—
And when the sun set, where were they?

(BYRON, *Don Juan*, III. lxxxvi.)

Sămos (sa′-mos). An island in the Aegean Sea, famous for its wines.

Sappho (saf′-fo). A Greek lyric poetess (about 600 B.C.). She was born at Mitylene in Lesbos, and was considered the foremost writer of Aeolian poetry. Plato called her the tenth Muse. She gives the name to the Sapphic metre.

Sărmatĭa (sar-ma′-shĭ-a). A country in the north of Europe and Asia, extending from the Vistula to the Volga in Europe, and from the Black Sea to the Caspian in Asia. The Sarmatians were a powerful nation, and gave considerable trouble to the Roman emperors by their invasions.

Saturn (sat′-urn). The ruler of the universe until he was dethroned by Jupiter. It had been foretold that one of his sons would depose him. To prevent this he devoured his male children at birth. Jupiter, Neptune, and Pluto escaped this fate, Rhea substituting a stone for Saturn to swallow in their stead. On being dethroned, Saturn descended to earth and shared the kingdom of Janus in Italy, their reign being known as the Golden Age.

Saturnālĭa (sat′-urn-a′-li-a). The festival of Saturn held at Rome on December 17th and following days. It was a period of general festivity, when

disorder and misrule were allowed, special licence being granted even to slaves.

Sătyrs (sat′-erz). Woodland deities with the ears, horns, and feet of a goat, who indulged in music, dancing, and revelry; they are generally associated with the Fauns.

Scīpiō (sip′-i-o). A Roman family name. The two best known are:—

(i.) Publius Cornelius Scipio, the elder, surnamed Africanus. He drove Hannibal the Carthaginian general out of Italy, defeated him at Zama in Africa, 202 B.C., and concluded the Second Punic War.

(ii.) Publius Cornelius Scipio, the younger, who was adopted from the Aemilian family by the son of the elder Scipio. He also received the additional name of Africanus, because he commanded in the Third Punic War when Carthage was destroyed, 146 B.C.

Scīrōn (ski′-rone). A robber in Attica, killed by Theseus. He made passing travellers kneel down and wash his feet; whilst they were thus engaged he kicked them into the sea to feed a huge tortoise.

Scorpion. One of the signs of the Zodiac.

Scylla (sil′-la). A nymph transformed by Circe into a sea-monster, generally represented by a rock in the Straits of Messina, on the Italian side. It was opposite to Charybdis, a dangerous whirlpool, on the Sicilian side. Ships, avoiding the one, encountered the other, giving rise to the proverb, "Out of Scylla into Charybdis," meaning that in the attempt to avoid one danger, a greater peril was incurred. Shakespeare has:

Thus must I from the smoke into the smother,
From tyrant duke unto a tyrant brother.

(*As You Like It*, I. ii.)

Scythia (sith′-i-a). The ancient name of a district situate on the extreme north of Europe and Asia which afterwards came to include the modern Russia, Siberia, Scandinavia, Poland, and northern Germany.

Seleu′cia. (i.) A city in Syria, the port of Antioch.

(ii.) A city near the Tigris built from the ruins of Babylon.

(iii.) A city in Cilicia, S.W. of Asia Minor.

(iv.) A city in northern Pisidia in Asia Minor.

Sĕmĕlē (sem′-el-e). Daughter of Cadmus and Harmonia. She was the mother of Bacchus. Jupiter was his father. Semele once persuaded Jupiter to visit her in all his glory, and she was destroyed by lightning.

Serāpis (ser-a′-pis). An Egyptian deity, ruler of the Lower World; endowed with the same attributes as the Greek Dīs, the Latin Pluto, and the Scandinavian Hela (*Paradise Lost*, i. 720).

Serbŏnia (ser-bo′-ni-a). The "Serbonian bog" (mentioned in *Paradise Lost*, ii. 592), was a vast morass in Egypt between the Suez Canal, the Nile Delta, and the Mediterranean.

Sestos (ses′-tos). A town on the European side of the Hellespont (Dardanelles) opposite Abydos. Hero was the priestess of Venus at Sestos. Her lover Leander was drowned in attempting to swim across to visit her, and she threw herself into the sea.

At Sestos Xerxes embarked his army in his great invasion of Europe, 480 B.C.

Sētia (se′-ti-a). A town in Italy, north of Rome, famous for its wine. (*Paradise Regained*, iv. 117.)

Sĭmŏis (sim-o′-is). One of the rivers of Troy, the scene of many fights during the Trojan War.

Sĭnis (sin′-is). A robber of Attica, killed by Theseus. He fastened travellers to two fir-trees which he had previously bound together, so that when they were released the victim was torn asunder.

Sĭnon (si′-non). According to Virgil's story Sinon was the name of the Greek who persuaded the Trojans to admit into Troy the wooden horse full of armed men by means of which the city was captured.

Sīrens (si′-renz). Beautiful sea-nymphs, who, by their singing, enticed sailors to leave their ships and then destroyed them. Ulysses stopped the ears of his men with wax, and had himself firmly secured to the mast, and thus escaped their blandishments. The Sirens then threw themselves into the sea and were drowned. Their names were Parthenope, Ligeia, and Leucosia.

> By dead Parthenope's dear tomb,
> And fair Ligea's golden comb,
> Wherewith she sits on diamond rocks,
> Sleeking her soft alluring locks.
>
> (*Comus*, 879.)

Sīrĭus (si′-ri-us). The dog-star, whose rising was attended with burning heat.

Sōcrătes (soc′-rat-eez). A celebrated Greek philosopher who lived at Athens. He was a deep searcher after the knowledge of virtue. His teaching

has been preserved to us in the writings of Plato. The oracle of Delphi pronounced him to be the wisest of men, which Socrates explained by saying that he knew his own ignorance. He was condemned to death for corrupting the youth and introducing new gods. He drank his cup of poison in his prison surrounded by his friends. (*Paradise Regained*, iv. 272.)

Sogdiana. A province in Central Asia, now Bokhara and Samarcand. (*Paradise Regained*, iii. 302.)

Sophŏclēs (sof'-ok-leez). A Greek poetical writer of tragedy who lived at Athens (495–406 B.C.). He was contemporary with Aeschylus and Euripides, the other two great tragic poets of Greece. He added the third actor, and this number was seldom, if ever, exceeded. He also made the chorus an impartial spectator instead of an interested party, as in the plays of Aeschylus.

Soracte (so-rak'-te). A mountain in Italy, 25 miles N.E. of Rome, on which formerly stood a temple of Apollo (the modern Sant' Oreste).

Sparta or **Lacedaemon.** The home of Menelaus, the husband of Helen, who caused the Trojan War. The 'Spartan Twins' (*Paradise Lost*, x. 674) were Castor and Pollux, who formed the Constellation Gemini. Sparta was the military power of ancient Greece and exercised the strictest discipline over its youth. Spartan fortitude, Spartan diet, Spartan discipline illustrate respectively the metaphorical meanings, *uncomplaining*, *frugal*, *rigorously severe*, which Spartan habits have given us.

Sphinx. A fabulous monster at Thebes in

Boeotia who propounded riddles and destroyed those who failed to answer them. Her final riddle asked what animal was that which walked on four legs in the morning, on two at noon, on three in the evening. Oedipus solved it by pointing out that a baby crawled, a man walked unaided, while in old age he required the support of a stick. The Sphinx, enraged, threw herself from her rock and perished.

> As that Theban monster that propos'd
> Her riddle, and him who solv'd it not devour'd,
> That once found out and solv'd, for grief and spite
> Cast herself headlong from th' Ismenian steep.
>
> (*Paradise Regained*, iv. 572.)

Sten'tor. The herald of the Greeks at the siege of Troy whose single voice could be heard as far as that of fifty men. He gives us the adjective *stentorian.*

Stŏa (sto'-a). A painted portico at Athens where Zeno the philosopher taught. Zeno's disciples were called Stoics, the followers of a philosophy distinguished for its severity; the Stoics were unmoved by joy or sorrow; their highest good was the pursuit of virtue. (See the description of Athens, *Paradise Regained*, iv. 236-280.)

Styx. A river in the Lower World over which souls were conducted to Hades by the ferryman Charon. An oath sworn on the Styx by the gods was deemed inviolable.

Sulla (sul'-la) (138–78 B.C.). A celebrated Roman general who, after many victories abroad, waged civil war with his political rival Marius. Sulla took the Senatorial side. After capturing Rome he drew up a Proscription list—the first of its kind—in which

the names figured of those political foes whom he desired to be murdered.

Sūsa (su′-sa). The ancient capital of the Persian Empire, the scriptural Shushan, the modern Shush.

Sÿēnē (si-e′-ne). A city of Egypt on the Upper Nile. The modern Assouan.

Sÿmplēgădēs (sim-pleg′-ad-eez). Two rocky islands at the entrance to the Black Sea, which dashed to and fro against each other. After the Argonauts had passed between them, these islands became fixed.

Syracuse (si′-ra-kuse). A province in the south-east of Sicily containing the city of Syracuse on the island of Ortygia on the east coast. It was the Athenian naval expedition against Syracuse (414–413 B.C.) that caused the downfall of Athens.

Syrinx (sir′-inx). A name for the pipe of reeds invented by Pan and named after Syrinx, a nymph with whom he was in love. (Milton, *Arcades*, 106.)

Syrtes (sir′-teez). Syrtis Major (the Gulf of Sidra); Syrtis Minor (the Gulf of Cabes). As these bays silted up with sand, the name Syrtes was used for dangerous quicksands and shallows generally.

Tantălus (tan′-tal-us). A king of Phrygia, son of Jupiter. He was punished for revealing the secrets of the gods with whom he had banqueted, by being compelled to stand in Tartarus up to his chin in water, under a tree laden with fruit. Both water and fruit retreated beyond his reach when he attempted to drink or eat. From him we have the word *tantalise*.

Tāprŏbănē (ta-prob′-an-e). The ancient name of Ceylon.

Utmost Indian isle, Taprobane.
(*Paradise Regained*, iv. 75.)

Tarpeian Rock. A part of the Capitoline hill at Rome, deep and precipitous, from the summit of which condemned criminals were hurled. It took its name from Tarpeia, who, in early days, betrayed Rome to the Sabines.

Tar'quin. There were two Roman kings of this name, Tarquin the Former (Tarquinius Priscus), the fifth king of Rome, and Tarquin the Proud (Tarquinius Superbus), the seventh and last. The latter lost his throne through the crime of his son Sextus in connection with Lucretia. After the expulsion of the Tarquins, 510 B.C., two annually elected magistrates called Consuls took the place of kings, the very name king always remaining hateful to the Romans.

Tartărus (tar'-ta-rus). The place of punishment in the Lower World, as far below Hades as the earth is below the sky. The punishments were of various kinds; the Titans were imprisoned in chains; Ixīon was bound to a constantly revolving wheel; Tantalus was in sight of food and water which he was unable to touch; the forty-nine daughters of Danaus toiled up a hill to perform the endless task of filling with water a vessel which was full of holes; a vulture preyed on the ever-growing liver of Tityus, the giant whose body extended over nine acres. The flaming river Phlegethon surrounded Tartarus; the walls were built of adamantine brass. Tartarus is sometimes used as equivalent to Hades.

Tartes'sus. A port—the Tarshish of the Bible—

west of the Straits of Gibraltar. Used generally for the West, particularly Spain.

> For thee no treasure ripens
> In the Tartessian mine.
> (MACAULAY'S *Lays*, "Prophecy of Capys," 109.)

Tauric. The Tauri were the inhabitants of the Crimea. The Tauric Pool (*Paradise Regained*, iv. 79) stands for the Sea of Azoff.

Taurus. The Bull, one of the signs of the Zodiac.

Tēlĕmăchus (tel-em′-a-kus). Son of Ulysses, King of Ithaca. He travelled in search of his father, and assisted him on his return in killing the suitors of Penelope (see Tennyson's *Ulysses*).

Tempe (tem′-pe). A valley about six miles long in Thessaly, between Mount Olympus and Mount Ossa. It was renowned for its beauty.

Tĕrēdon (ter-e′-don). A city near the Persian Gulf, below the confluence of the Tigris and Euphrates. (*Paradise Regained*, iii. 292.)

Thalīa (thal-i′-a). The Muse of lyric poetry, invoked by poets to inspire their song.

Thămȳris (tham′-i-ris). A Thracian bard who challenged the Muses to a trial of skill. Being defeated he was deprived of sight and his poetical skill (*Paradise Lost*, iii. 35).

Thebes (thebz). (i.) A city in Boeotia founded by Cadmus. It was famous for an expedition against it of seven Argive chieftains which proved unsuccessful. Six of the seven chieftains lost their lives, Adrastus alone escaping. This Thebes had seven gates. Ten years later, another expedition by

the descendants of the Seven was successful, and Thebes was captured and destroyed. On this occasion the only one killed was the son of Adrastus.

Pindar, the famous poet, was born at Thebes. When Alexander the Great, in later times, took the city, he ordered it to be destroyed, with the exception of the house in which Pindar had been born.

(ii.) A city in Egypt where Luxor now stands. It had one hundred gates. Here were the vocal Colossus of Memnon and the tombs of many Egyptian kings.

Thĕmis (them′-is). A Greek goddess, the mother of the Fates. She is the personification of Law and Justice.

Thĕmistŏcles (them-is′-to-kleez). A famous Athenian statesman and commander (about 510–450 B.C.). He was politically opposed to Aristides. He induced the Athenians to fight at Salamis, where the fleet of Xerxes was destroyed. He fortified Athens and the Piraeus, and developed Athens into a great naval power. Being accused of treason, he went abroad and died in exile.

Thĕŏcritus (the-ok′-rit-us). A famous writer of Greek pastoral poetry, who flourished in the third century B.C. He lived in Syracuse, Cos, and Alexandria. He was one of the Doric poets. It was he who caused Arethusa to be invoked as an aid to poetry. It was he whom Milton (*Lycidas*, 133) addresses as "Sicilian Muse."

Thermopylāe (ther-mop′-il-e) (gates of the hot springs). A narrow pass on the east of Northern Greece. Here in 480 B.C. Leonidas of Sparta held out with 300 Spartans and 700 Thespians against

the whole army of Xerxes who was invading Greece. All the Greeks were killed.

Thēsēūs (the′-suce). One of the greatest of the heroes of antiquity. He became king of Athens. He killed the Minotaur in Crete with the assistance of Ariadne, whom he married but deserted in Naxos; he destroyed the robbers Procrustes, Sinis, and Sciron, who preyed upon travellers in Attica; he fought against the Amazons and captured their queen Hippolyta; he was one of the Argonauts. After many other marvellous adventures he was killed in Scyros by Lycomedes. He tried to carry off Proserpine, and as a punishment in Hades this hero of adventure was condemned to sit inactive on a rock. Hercules rescued him from this position. Theseus and Hippolyta appear in Shakespeare's play of *A Midsummer Night's Dream.*

Thespis (thes′-pis). An Attic poet who is said to have been the founder of the Greek drama. He carried his stage from town to town and two actors with smeared faces sang songs. The Thespian (*i.e.* dramatic) art takes its name from him.

Thestȳlis (thes′-til-is). A typical name in pastoral poetry for a shepherdess (*L'Allegro*, 88).

Thĕtis (thet′-is). A sea-goddess who married the mortal Peleus and became the mother of Achilles. It was at her wedding-feast that Discord threw in the golden apple inscribed "For the most beautiful."

Thōnē (tho′-ne). An Egyptian king, husband of Polydamna, who gave the drug Nepenthe to Helen.

> Not that Nepenthes, which the wife of Thone
> In Egypt gave to Jove-born Helena,
> Is of such power to stir up joy as this.
>
> (*Comus*, 675.)

Thyestes (thi-es′-teez). A son of Pelops and brother of Atreus. The latter, to revenge a wrong, invited Thyestes to a banquet, where he served up the flesh of Thyestes' sons whom Atreus had slain.

> At that tasted fruit
> The Sun, as from Thyestean banquet, turn'd
> His course intended.
>
> (*Paradise Lost*, x. 687.)

Thyrsis (thir′-sis). In pastoral poems the typical name for a shepherd. Matthew Arnold mourns the death of a friend in a poem called *Thyrsis*.

Tīrĕsĭas (ti-re′-si-as). A blind soothsayer of Thebes in Boeotia. His blindness was caused by Juno as a punishment for deciding a dispute between Juno and Jupiter in favour of the latter. Jupiter, to compensate him, gave him the power of prophecy and lengthened his life to seven ages of man. As a prophet he was consulted by all Greece. He lost his life when Thebes was captured by the Epigoni (the descendants of the Seven) by drinking of the spring of Tilphusa.

> Cold bubbled the spring of Tilphusa,
> . . . . . .
> Thebes was behind him in flames,
> And the clang of arms in his ear,
> When his awe-struck captors led
> The Theban seer to the spring.
> Tiresias drank and died.
> Nor did reviving Thebes
> See such a prophet again.
>
> (MATTHEW ARNOLD, *Youth of Nature.*)

Tīrynthĭan (ti-rin′-thi-an). An epithet of Hercules

who was brought up at Tiryns, a town of Argolis in Peloponnesus.

Tīsĭphŏnē (ti-sif′-on-e). One of the three Furies who punished human crimes. They represent the force of conscience in causing remorse for sin.

Tītan. The Sun personified: the poets often represent the Greek Hēlios, and the Latin Phoebus under the name of Titan. The Titans were giants who warred against Jupiter and tried to scale heaven by piling up mountains. Jupiter prevailed and imprisoned them in Tartarus. They stand for enormous size and strength.

Tithōnus (ti-tho′-nus). Son of Laomedon, King of Troy. He was beloved by Aurora, the goddess of the Dawn, and became the father of Memnon. At his request Aurora granted him immortality, but, as he had omitted to ask for perpetual youth, he became decrepit and wasted away till he was changed into a grasshopper (see Tennyson's *Tithonus*).

Trăsĭmēnus (tras-im-e′-nus or thras-im-e′-ne). A lake in the middle of Italy (now Lake Perugia) where Hannibal defeated the Romans (217 B.C.) in the Second Punic War, by means of an ambush.

> I roam
> By Thrasimene's lake, in the defiles
> Fatal to Roman rashness.
> (BYRON, *Childe Harold's Pilgrimage*, IV. lxvi.)

Trīnacrĭa (trin-ak′-ri-a) (three promontories). A poetical name for Sicily on account of its shape. The three promontories are Lilybaeum, Pelorum, and Pachynum.

Trĭōnes (tri-o′-neez) (the ploughing oxen). The

constellations of the Great and Little Bear, which were compared to a waggon and a yoke of oxen. It stands for the North.

Trītōn (tri′-ton). A sea-god, son of Neptune. At the bidding of his father he blew through a shell to calm or rouse the sea.

> So might I, standing on this pleasant lea,
> Have glimpses that would make me less forlorn ;
> Have sight of Proteus rising from the sea,
> Or hear old Triton blow his wreathed horn.
>
> (WORDSWORTH, *Sonnets.*)

Trĭvĭa (triv′-i-a) (three ways). A name for Diana because she was worshipped where three ways met on account of her threefold deity. Luna (the Moon) in heaven ; Diana, the maiden huntress, on earth ; Hecate or Proserpine in the Lower World. The word *trivial* is derived from it, in allusion to the unimportant conversation carried on at cross-roads.

Trōĭlus (tro′-il-us). A son of Priam killed by Achilles in the Trojan War. Shakespeare's play of *Troilus and Cressida* has reference to a mediaeval legend of the twelfth century. In consequence of this story Troilus is taken as the type of a faithful, as Cressida has become that of a faithless, lover.

Troy. A town on the N.W. of Asia Minor near the Hellespont. Its citadel was Ilium, by which name Troy is often called : it has also received the name Pergamus. The Trojan War was waged for ten years by the allied Greeks under Agamemnon, King of Mycenae and Argos, in order to recover Helen, the wife of Menelaus, King of Sparta, who had been carried off by the Trojan prince Paris.

Homer's *Iliad* and one book of Virgil's *Aeneid* are devoted to the story of the war, and so many are the persons concerned, and so numerous the allusions in the poets that it may be well to deal with the story at length.

To explain the cause of the Trojan War three tales must be told. (i.) The story of the golden apple of Discord. (ii.) The story of Paris. (iii.) The story of Helen.

(i.) *The golden apple of Discord.*—The sea-goddess Thetis married the mortal Peleus. All the deities, with the exception of Discord, were invited to the wedding feast. Discord, jealous at being excluded, threw into the midst a golden apple on which was inscribed, "For the most beautiful." Each goddess claimed the fruit. Eventually the claimants were reduced to three,—Juno the wife of Jupiter, Minerva the goddess of Wisdom, Venus the goddess of Love and Beauty. Jupiter, to whom the goddesses appealed, named as umpire the Trojan prince Paris.

(ii.) *The story of Paris.*—Hecuba, wife of Priam, King of Troy, dreamed shortly before Paris was born that she gave birth to a firebrand which entirely consumed the city. The soothsayers explained that she was about to bear a son who would cause the overthrow of Troy. The child, when born, was exposed on Mount Ida, but was found by a shepherd and brought up with his family. It was this shepherd prince, named Paris, that Jupiter selected to assign the prize of beauty. Juno promised him kingly power and wealth; Minerva offered him wisdom; Venus assured him that the most beautiful woman on earth should be his wife if he should

decide in her favour. The apple was given to Venus.

(iii.) *The story of Helen.*—Helen was the daughter of Tyndarus, King of Sparta and Leda. She grew up to be the most beautiful woman of antiquity. When suitors from all Greece sought her in marriage, Tyndarus exacted from each an oath that Helen's choice should be respected, and that all would combine to punish any one who should carry her off. Menelaus, King of Sparta, became her husband. By the instructions of Venus, Paris came to Sparta and carried off Helen to Troy. Menelaus reminded the Greek chieftains of their oath; a fleet and army assembled, and war was declared against the Trojans.

The chief Greek leaders were Agamemnon, Menelaus, Nestor, Ulysses, Diomedes, Ajax, Achilles, Pyrrhus. The chief Trojans were Priam, Hector, Aeneas, Paris, Helenus, Troilus, and the prophetess Cassandra.

In the tenth year of the siege the Greeks sailed away to a neighbouring island, leaving behind them a wooden horse filled with armed men. The Trojans were induced to admit this into the city. At night-fall the armed men descended from the horse, opened the gates to the returning army, and Troy was captured and burned.

Tȳphōēūs (tif′-o-uce). One of the giants who fought against Jupiter. Mount Aetna was thrown upon him.

Ulysses (u-lis′-eez) (Ulixes). Son of Laertes, King of Ithaca, an island off the west of Greece. His adventures after the fall of Troy form the

subject of Homer's great Epic poem, the *Odyssey* (Odusseus being the Greek form of Ulysses). He was the most subtle and—after Nestor—the wisest of the Greek leaders at the siege of Troy. He carried off the Thracian horses of Rhesus and the sacred Palladium: he was captured by the Cyclops Polyphemus, from whom he escaped: he overcame, by means of the magic herb Moly, the wiles of the enchantress Circe: he issued unharmed from the enticements of the Sirens. After many other adventures he returned in safety to Ithaca to his wife Penelope, whom he found beset by many suitors who were wasting his goods. All these he killed.

His desire for further adventure is set forth in Tennyson's poem *Ulysses*.

Utĭca (u′-tik-a). A town in Africa, north of Carthage, whither the remnant of the Pompeian party retired after their defeat at Pharsalia, 48 B.C. Caesar gained a second victory at Thapsus, 46 B.C., after which Cato the younger committed suicide at Utica.

Vĕnus (ve′-nus). The goddess of Love and Beauty, the mother of Cupid and the Graces. She was the wife of Vulcan. Her Greek name was Aphrodite. To her Paris assigned Discord's golden apple, the prize of beauty, in return for which she gave him Helen as his wife, and so caused the Trojan War. Acidalia, a fountain in Boeotia where she and the Graces bathed to renew their youth and beauty, is an additional name; she is also called Cytherea from Cythera, an island off the south of Greece, which was sacred to her. Cyprus also was sacred to her, and from Paphus and

Idalium, towns in Cyprus, have been formed the epithets Paphian and Idalian to describe her.

Vertumnus (ver-tum′-nus) (god of the changing year). A Roman god who presided over spring and orchards; he married Pomona, the goddess of gardens and fruit trees.

Ves′ta. The goddess of the hearth. Her Greek name is Hestia. In her temple was preserved the sacred fire carefully tended by six maidens named Vestals. She was associated in every home with the Penates or household gods, and was worshipped at each meal.

> And there, unquenched through ages,
> Like Vesta's sacred fire,
> Shall live the spirit of thy nurse,
> The spirit of thy sire.
>
> (MACAULAY'S *Lays*, "Prophecy of Capys," 129.)

Vul′can. The God of Fire, the husband of Venus. His Greek name was Hephaestus. He had his forges in the Aeolian (or Lipari) Islands, under Aetna, and in all volcanic regions. The Cyclops were his workmen, and with their assistance he manufactured thunderbolts for Jupiter. He is called Lemnian because he alighted on the island of Lemnos after a nine days' fall from heaven. The fall broke his leg, and he was represented as lame. He made the first woman Pandora. He is also called Mulciber.

Xanthus (zan′-thus). One of the rivers of Troy, called also the Scamander, into which the Simois flows. Round these two rivers most of the battles of the Trojan War took place.

Zăma (za′-ma). A town in Numidia, N. Africa,

where Scipio defeated Hannibal (202 B.C.) and concluded the Second Punic War.

Zela (ze′-la). A town in Pontus (near the Black Sea) in Asia Minor, where Caesar defeated the king, Pharnaces, 47 B.C., and whence he sent to the Senate the famous dispatch: *Veni, vidi, vici* ("I came, I saw, I conquered").

Zĕphyr (zeph′-er). The west wind; always applied to pleasant, gentle breezes.

> Whispering pleasure as they fly,
> Cool Zephyrs thro' the clear blue sky
> Their gather'd fragrance fling.
>
> (GRAY, *Ode on the Spring.*)

Zeuxis (zuk′-sis). A celebrated painter who lived in the fifth century B.C. at Ephesus.

Zō′dĭac. An imaginary belt in the heavens extending about eight degrees on each side of the ecliptic. It is divided into twelve equal parts, each part being represented by a sign. The poets frequently mention these signs. Their Latin and English names are as follows:—

Aries . . .	The Ram.
Taurus . . .	The Bull.
Gemini . . .	The Twins.
Cancer . . .	The Crab.
Leo . . .	The Lion.
Virgo . . .	The Virgin.
Libra . . .	The Balance.
Scorpio . . .	The Scorpion.
Sagittarius . .	The Archer.
Capricornus . .	The He-goat.
Aquarius . .	The Water-carrier.
Pisces . . .	The Fishes.

These can be remembered by the well-known memorial lines :

The Ram, the Bull, the Heavenly Twins,
And, next the Crab, the Lion shines,
The Virgin and the Scales ;
The Scorpion, Archer, and He-goat,
The Man that holds the water-pot
And Fish with glittering tails.

THE END

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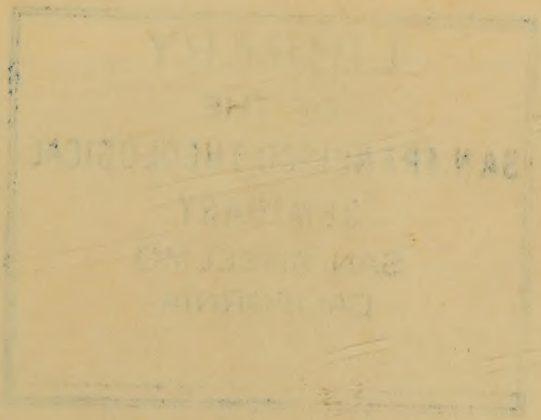

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